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The Church and Labor Problem

Rev. E. GUY TALBOTT

*California State Secretary
of Methodist Federation
for Social Service*

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SOCIAL SERVICE COMMISSION
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The Church and Labor Problem

BY

REV. E. GUY TALBOTT

California State Secretary
Methodist Federation for
Social Service



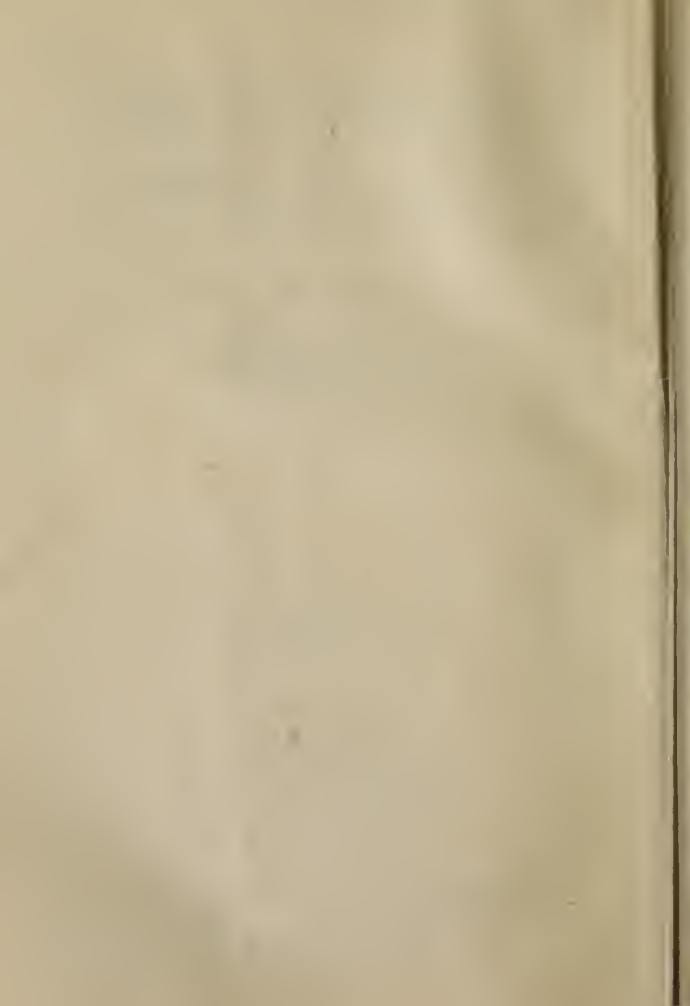
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I.

*The Chasm Between Church
and Labor*

I. THE CHASM BETWEEN CHURCH AND LABOR

There is a story in the Bible of a man in heaven and a man in hell, separated by an impassable gulf. The man in heaven had been a poor man on earth; the man in hell had been rich. Now they were divided by a chasm that could not be bridged—a chasm deeper and wider than that which divides wealth from poverty. Thinking people have been saying that such a chasm exists between the church and labor. Is this true? The aim of this paper is to answer this question.

Christianity, in its inception, was anything but a patrician religion. Jesus Christ himself was a carpenter; several of his disciples were fishermen; one was a tax collector; only one was a professional man—Luke, the physician. Paul, the great interpreter of Christ, was a tent-maker. Practically all of the early Christians were from among the toilers. Today, the charge is often made that the church has been subsidized by the wealthy class, and that the laboring man is no longer welcome.

In 1885 there was held in Cincinnati an interdenominational conference on city evangelization. Prominent churchmen from the representative denominations were on the program. Washington Gladden, in speaking of the "Cause of Church Neglect," said: "The proportion of wage-workers in our churches is diminishing." He arrived at this conclusion from personal observation, from a careful study of the census reports, and from a first hand inquiry among 4500 laboring men in Columbus, Ohio. On the other hand, he found that "a large per cent of the capitalists were more or less closely identified with the churches." Then he says: "It is evident that the working people have the impression that the churches are mainly under the control of the capitalists and of those in sympathy with them."

Other speakers at the conference noted the same tendency. Dr. A. H. Brandford had made an exhaustive investi-

gation of labor conditions in several eastern cities. The results of his investigation are scientific and accurate. He says: "All my information indicates that the wage-working class is largely outside the churches." He finds that the conflict between capital and labor is largely responsible for labor being outside of the church.

Dr. C. C. Penich, in speaking of "The Church and the Bread winners," makes this startling statement regarding the dearth of laboring men in the church: "As we seek to find out why this is the case in cities, I think it will appear that by far a larger proportion of the churches, especially of Protestants, are built by money, for money, and run by the dictates of money for the so-called upper classes." Others voiced the same opinions.

A few years after this conference, Dr. Josiah Strong made an investigation of the alienation of laboring men from the church. He sent out two hundred letters to state and local labor leaders in an effort to learn the exact situation. Regarding these letters he says: "The many failures to reply, together with the tone of curt refusal to answer, or the return of the blank circulars, indicated anything but a kindly feeling toward the churches. Most of the replies sent expressed the opinion that laboring men have been alienated from the churches." The cause given for the alienation were: that the churches and preachers were allied and subservient to the "oppressing class," that the church was a "mamomized institution," etc. Dr. Strong, who is, perhaps, as familiar with the real situation as anyone, believes that there is a deep chasm between the church and the toilers. He says: "If the church is to purify society, if she is to solve the great problems of the times, if she is to mould the civilization of the future, if she is to accomplish her mission by ushering in the full coming of Christ's kingdom, then the great body of her work, yet to be done, is to be found in the non-church-going class, and she is separated from her greatest and most urgent work by a deep and wide chasm."

In a book written three years later (1886) and revised in 1891, Dr. Strong makes this statement: "There are but few of the very poor in our churches. The great question has come to be: 'How can we reach the masses?' Church membership is made up chiefly of the well-to-do and the rich." No one will accuse Dr. Strong of being an alarmist or a pes-

simist. He is a scientific investigator and student of social facts. We have given his diagnosis of the trouble. He has a remedy for the disease, or a bridge for the chasm, in a return on the part of the church to Christ's conception of the Kingdom of God among men.

Alienation of Wage Workers

At the same conference on city evangelization already mentioned, Dr. R. T. Ely said: "Protestant ecclesiasticism seems to me aristocratic rather than popular, and it does not appear to have carried down to our times so well as Catholic ecclesiasticism, the early communistic spirit of Apostolic Christianity. This may in part explain the fact that the Protestant clergy are as a body so far from the masses, and understand so little of their manner of thought and of expression and their aspirations, that they repel them when they wish to draw them, that they do them cruel injustice even when they strive to be fair. Thus it has come to pass that not one religious weekly of prominence understands these questions of labor well enough to talk to laborers intelligently about them." That was twenty-five years ago. But Prof. Ely did not think that the toilers were atheistic or irreligious. He says: "I do believe that among the masses in America, there was never such a hunger and thirst for real Christianity as today." Dr. Ely believes that the cause of the chasm is largely because of the misunderstanding on the part of the toilers of the real spirit of Christ's church, and ignorance on the part of the clergy of the real needs and aspirations of the masses.

A few years after this conference, Dr. Ely published his book on "Social Aspects of Christianity." In this book he frankly discusses the chasm that exists between the wage-workers and the church. He says: "There are those who deny that wage workers are alienated from the church, and I have carefully considered their arguments, but after years of observation and reflection I have been forced to the conclusion that there is a clear alienation of thinking wage-workers from the church which, on the whole, is growing." He says that the peculiar cause that alienates wage-workers from the church may be stated in a single sentence: "The leaders of the church, the representative men and women in the church, profess to love the working classes, but as a matter of fact they do not love them, and this wide diver-

gence between profession and practise is keenly felt." This is a hard statement of what seemed at that time to be well supported by facts.

The Church in the City

The fact is well known that the poorer sections of our cities where many laobring men live, are almost destitute of churches, or at best have poorly equipped, unattractive missions. Dr. Edw. Judson says: "We make the mistake of huddling our best preachers and our most amply equipped churches in that part of the city where they are least needed, and where refining influences are most abundant; and, on the other hand, just where the population is densest and materialism strongly intrenched, we bring to bear our weakest and poorest gospel appliances." The laboring classes live largely in the cities. What church privileges have they? In 1890 there was in the United States according to the government census, one Protestant church organization to every 438 of the population. What is the situation in the cities? In Boston there was one Protestant church or mission to every 2,662; in Buffalo, one to 2,650; in Chicago, one to 3,601. And the condition was growing constantly worse as the following table shows:

Protestant churches per capita in Chicago and New York:

Chicago	
Year—	One church to population of
1836.....	1042
1851.....	1577
1860.....	1820
1870.....	2433
1880.....	3062
1890.....	3061

New York	
Year—	One church to population of
1840.....	2071
1850.....	2442
1860.....	2777
1870.....	2480
1880.....	3048
1890.....	3544

The last religious census, which was taken in 1906, shows that in the principal cities there was one religious organization, Protestant and Roman Catholic, to every 1252 of the population. The proportion for cities of the first class (300,000 and over), was one church to every 1,700 of the population. For the country at large the proportion was one to every 397 of the population. There has been since 1890 a decided increase in the number of church organizations and communicants. The increase is much greater than the increase in population, in cities of the first class, more than double. This big increase is largely Roman Catholic. New York in 1906 had 1,838,482 church members or communicants; 20.3 per cent were Protestants and 76.9 per cent were Catholics. Chicago had 833,441 church members or communicants; 23.5 per cent were Protestants and 63.2 per cent Roman Catholics.

Congestion in the Cities

But the worst feature of the religious life of the cities is the undisputed fact that the churches have largely moved out into the suburbs and better residence sections, and have left large areas with dense populations almost destitute of church privileges. In a certain district in Chicago having a population of 50,000, a careful examination revealed the fact that there were in this district 20,000 children under 20 years of age, and Sunday school accommodations for 2,000. As one writer puts it: "Over 18,000 children and youths are compelled to go without the gospel of Jesus Christ, because the Christian churches are asleep." In this same section of that great city there were 261 saloons. Is it any wonder that 7,200 boys and girls were arrested in one year in that section for various petty crimes?

In the Fourth and Seventh wards of New York City there are 70,000 people, and one Protestant church to every 10,000 people. The conditions in Chicago and New York are duplicated in every large city, and in most of the smaller ones. The most densely populated section of Los Angeles, according to a careful survey recently made, is almost destitute of churches. This territory, with a population of over 30,000, is largely left for the Bethlehem Institute and scattered missions to care for. What are the great churches of Los Angeles doing for this needy section of the City of the Angels? Almost nothing! What wonder that this section

of the city is a rendezvous for criminals and thugs, and has become a hot-bed of seething unrest and malcontent!

In this section of Los Angeles there are about 35,000 Mexicans. A Christian worker among these benighted people writes me: "From all that I can learn from all the missions, there are probably less than 500 in Los Angeles who enter a true place of prayer and of the gospel, in a month." In this same section of the city there are 4,000 Russians, 2,000 Austrians, from 9,000 to 12,000 Chinese and Japanese, besides twenty-five other nationalities. What is the "Brooklyn of the West" doing for these unchurched masses? What is being done to bridge the chasm?

Is the "Chasm" Widening?

We will all say that the chasm between church and labor, while it may have been wide and deep twenty-five years ago, is narrowing and filling. What are the indications as to the truth of the statement? For one thing, we have the census figures which lead us to believe that the masses are coming over to the church, or that the church is going to the masses. But these figures do not deal directly with the situation, and may not accurately tell the whole story. What are some of the hopeful signs that the chasm between church and labor is being bridged?

We are living in a day of changing social order. We are facing new problems and new conditions. We are trying to get our bearings. In trying to understand each other, church and labor have most grievously misunderstood each other. The church has been opposed to organized labor in the past, and organized labor has strenuously opposed the church. To cite a single instance: some years ago the great book concern of the Methodist Episcopal church declared for the open-shop policy in dealing with its employes. Hard feelings were engendered. Preachers preached against unions, and unions talked against the church. In Chicago, the Chicago Federation of Labor officially placed the Methodist Episcopal church under boycott. This move was followed by labor organizations in other cities. The action of the publishing agents was later repealed and union men were employed, but the wound is not healed yet.

Bridging the Chasm

Some years ago Dr. Wilbur Grafts of the International Reform bureau wrote: "Let the churches, as yet uncertain,

like nearly everybody else, what should be done, organize a social reform federation or at least appoint a union committee in each city, in each state, in each nation, who shall hold labor conferences, sociological congresses, gather reliable statistics, and recommend practical applications of the law of Christ in legislation and otherwise, as may be clearly seen to be required." The suggestion of Dr. Grafts typifies the spirit of the churches today. They are seeking light on labor problems as never before. Wherever such conferences have been held great good has been done.

A few years ago the Church of the Ascension on Fifth avenue, New York, began holding popular Sunday evening meetings for working people. Alexander Irvine had charge of these meetings. After the address there was always a free-for-all discussion. One who attended these meetings thus sums up the result: "I don't know how much good was actually accomplished by these meetings, but although it gave the soreheads a chance to get off their crazy notions, it also permitted many an honest workingman to openly express his opinion on the social questions of the day, and this made him feel better. I rather think, however, that the church folks get the most good out of it, because they get right up against the things that are being talked about on the East Side. As a result of these meetings other churches have gone into the thing."

The Presbyterian Church

The Presbyterian church, under the direction of Dr. Charles Stelzle, secretary of the Presbyterian Department of Church and Labor, has established in New York at Fourteenth street and Second avenue, what is called the "Labor Temple." It is a laboring men's church, club and forum combined. Sermons, lectures, entertainments and open discussions are held and conferences are conducted. Sunday, December 17, 1911, ex-President Roosevelt spoke at the afternoon meeting. The spirit and aim of the temple is indicated in some of the things Mr. Roosevelt said: "I feel," he said, "that it is the greatest reaction on any church if, as the population begins to become dense, the church moves out. The church is not an end in itself, it is merely a means to an end—a means to help the people; and the church is not worth anything if it does not help the people. I believe in this church, because it is a labor temple. We have a right

to expect the church to stand as a leader in the fight for the betterment of the conditions, physical, intellectual and spiritual of the people. We must have unselfish leadership and we must have wise leadership. If a man doesn't recognize that there are new conditions to be met; if he's the type of man who does not sympathize with work like that which the labor temple is doing, if he thinks that Mr. Stelzle and the others ought to preach only dogmas; if he doesn't believe that life means change and that changes must be made in human arrangements to meet the changes in conditions—he isn't worthy to be trusted with leadership."

No man has done more to bring the church and laboring men together than Mr. Stelzle. He was a mechanic before he became a minister, and hence sees both sides. He has been in very truth a mediator between the church and labor. As secretary of the Presbyterian Department of Church and Labor, he is in a position of commanding power and influence. His books on the question have done much to clear the atmosphere. To mention some of them: "Christianity's Storm Center," "The Workingman and the Church," "The Workingman and Social Problems" and "Messages to Workingmen."

Near the beginning of his great work of bringing the church and labor together, Mr. Stelzle said: "It is said that not more than three per cent of the workingmen of our large cities are regular attendants at our churches. Whether this statement be true or not, we know that as our social and industrial life becomes more intense the gulf between the workingman and the church becomes wider and deeper." He bases this statement on some personal investigations that he has made. He sent out two hundred letters to prominent labor leaders, asking four questions:

"1. What is the chief fault that workingmen find with the church?

"2. What, in your opinion, takes the place of the church in the life of the average workingman?

"3. How do they regard Jesus Christ?

"4. What, in your opinion, should engage the activities of the church?"

Regarding these letters, Mr. Stelzle says: "The answers received proved to me that workingmen are tremen-

dously in earnest about this matter." The answers to the questions were substantially as follows:

"1. If you say that there is a wide gulf between the workingman and the church of Jesus Christ, I deny the assertion. The church of today does not teach the principles of Christ.

"2. The theater, saloon, lodge, club and union take the place of the church. This is especially true of the saloon.

"3. Workingmen increasingly recognize that Jesus the Carpenter, belongs to them. Most of them are not experimental Christians, but they are less skeptical than formerly with regard to the life and mission of Christ. He is the Savior of the World.

"4. I am of the opinion that if some minister will take the initiative, cause the ministers of all denominations to meet and agree to co-operate with us in our efforts to bring about improved conditions, he would cause the industrial toilers of the city to feel that he is interested in their material welfare and I believe that his church would, in the near future, be filled on Sundays with industrial workers."

The next year Dr. Stelzle sent out another letter to 300 labor leaders regarding a workingman's church, such as the Labor Temple in New York. His desire was to find what sort of a church the workingmen desired. What would be its organization, its policy, its creed, its relation to God, to man, and to society. The answers indicated very decidedly that an exclusive workingmen's church did not appeal to the workingmen. Their idea was this: "If true religion means anything, it means the Fatherhood of God and the Brotherhood of Man and an exclusive church would be contrary to that doctrine." Many of them said that the labor union was all that was necessary. Others said that Socialism would take the place of Christianity, or rather, would be the fulfillment of Christianity. Most of them were orthodox in their creed, even though hostile to the church.

The Presbyterian church was the first denomination to establish a Department of Church and Labor. With Dr. Stelzle at its head, this department has done immeasurable good in bringing the church and labor into closer fraternal relations. This department is sending syndicate religious

articles to over 300 labor journals, and by pamphlets and other printed matter is reaching millions of working people. In discussing this phase of his work, Mr. Stelzle said: "We are sending more literature to the un-churched workingmen of the United States through these syndicate articles than is being sent by all the tract societies in the United States combined. A labor leader of national reputation recently said that the influence of these articles has been such as to completely change the attitude of the labor press towards the church."

American Federation of Labor

After the Presbyterian church had established this department of church and labor, the American Federation of Labor, at its annual convention in 1905, adopted the following resolutions:

"Whereas, The Presbyterian church in United States of America, at its last national convention, officially established a Department of Church and Labor for the express purpose of making a systematic study of the labor problem; and

"Whereas, It is part of the plan of the department to appoint in every industrial center special committees that may become experts in their knowledge of every phase of the labor movement, so that they may inform the churches with respect to the aims of organized labor; therefore, be it

"Resolved, That the American Federation of Labor, in convention assembled, indorse this new and significant movement in the Presbyterian church, and we further recommend that Central Labor bodies cooperate with this department and with its sub-committees in every way that may be consistent, in order that the church and the public at large may have a more intelligent conception of the conditions and aspirations of the toilers.

"Resolved, That the American Federation of Labor recommends that all affiliated state and central bodies exchange fraternal delegates with the various state and city ministerial associations, wherever practicable, thus insuring a better understanding on the part of the church and the clergy of the aims and objects of the labor union movement in America."

Results of Dr. Stelzle's Work

Here are some of the results Dr. Stelzle has accomplished in the last eight years: 157 ministerial delegates of various denominations are engaged in 117 cities to act as chaplains to workingmen in their unions; a distinctly religious article is published weekly in 350 labor papers, through which at least a million workingmen and their families are reached; noonday meetings are held in shops and factories in many cities; Labor Sunday is observed by practically all the churches in America; hundreds of students are enrolled in correspondence courses in applied Christianity.

Perhaps the most significant result has been that other denominations are following the lead of the Presbyterian church. The Protestant Episcopal church has its Church Association for the Advancement of the Interests of Labor, the Methodist Episcopal church has its Federation for Social Service, the Congregational church has a national commission on Social Service.

The Federal Council of Churches

Beyond all doubt, the most hopeful sign that the chasm between the church and labor is being bridged, is the attitude of the Federal Council of the Churches of Christ in America, representing thirty-three Protestant denominations, with over seventeen millions of members. Under this council there is a Commission on Social Service, of which Dr. Chas. S. Macfarland is now the secretary, Dr. Chas. Stelzle having recently been succeeded by him. This commission of the Federal Council of Churches is doing and will do more than all other agencies combined, for it represents the entire church, to bring the church and labor together.

Dr. Macfarland was the son of a wage earner, and in his boyhood and early manhood was a wage-earner himself, later he was a large employer of wage-earners, and after he entered the ministry his pastorates were in towns where most of the men were wage-earners. Dr. Macfarland understands all sides of the question, labor, employer and church. He came to believe most earnestly in labor unions, not so much during the seven years when he himself was a wage-earner, but during the succeeding seven years when he was an employer. He says: "The place of the labor unions, then, in

economic social history, is this: it was the beginning of the movement which has made workingmen free men. I know of nothing in the history of economic institutions that is more wonderful, that has more intelligent economic law and principle behind it, than the American Federation of Labor."

Regarding the necessity for closer relations between the churches and the labor unions, he says: "The Christian church and the union of labor, in their best motives, and in the will and heart of God, belong together. Estrangement between the two means the ultimate degradation and dissolution of both. The gospel gives the impulse and aim, the union furnishes at least some practical machinery for gaining it."

Dr. Macfarland was the fraternal delegate from the Federal Council of Churches to the recent convention of the American Federation of Labor at Atlanta. He was well received by that body of representative labor leaders, and made a masterful address on behalf of the churches. After reading to the convention the Social Creed of the Churches, Dr. Macfarland said: "But, gentlemen, that creed or confession is not worth the paper upon which it is printed unless it also takes into account some means by which it can effectively be carried out. Therefore the wise and thoughtful men who framed it added this final clause: 'To the toilers of America and to those who by organized effort are seeking to uplift the crushing burdens of the poor, and to reduce the hardships and uphold the dignity of labor, this council sends the greetings of human brotherhood and the pledge of sympathy and of help in a cause which belongs to all who follow Christ.' And that, I understand, is the reason why I am sent here by the Federal Council of the Churches of Christ."

Social Creed of the Churches

The Social Creed of the Church, adopted by the Federal Council of the Churches of Christ, is as follows:

"We deem it the duty of all Christian people to concern themselves directly with certain practical industrial problems. To us it seems that the churches must stand:

"For equal rights and complete justice for all men in all stations of life.

"For the right of all men to the opportunity for self-maintenance, a right ever to be wisely and strongly safeguarded against encroachments of every kind.

"For the right of workers to some protection against the hardships often resulting from the swift crisis of industrial change.

"For the principle of conciliation and arbitration in industrial dissensions.

"For the protection of the worker from dangerous machinery, occupational disease, injuries and mortality.

"For the abolition of child labor.

"For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

"For the suppression of the 'sweating system.'

"For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

"For a release from employment one day in seven.

"For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

"For the most equitable division of the products of industry that can ultimately be devised.

"For suitable provision for old age of the workers and for those incapacitated by injury.

"For the abatement of poverty."

Denominational Action

The Federal Council recommends that churches enter into sympathetic fraternal relations with trades unions wherever it is possible to do so. That this action of the Federal Council is representative of all the churches is shown by the separate denominational statements. The Methodist Episcopal church, through its last general conference, has

declared: "We cordially declare our fraternal interest in the aspirations of the laboring classes, and our desire to assist them in the righting of every wrong and the attainment of their highest well-being. We recognize that the fundamental purposes of the labor movement are essentially ethical, and, therefore, should command the support of Christian men. We recognize further that the organization of labor is not only the right of the laborers and conducive to their welfare, but is incidentally of great benefit to society at large, in the securing of better conditions of work and life, in its educational influence upon the great multitudes concerned, and particularly in the Americanization of our immigrant population."

The Southern California conference of the Methodist Episcopal church at its last annual session declared: "It has ever been the genius of Methodism to take a leading part in all vital movements, and especially as the friend of the poor and the workingman. We regret industrial wars and economic reprisals as widening the breach between classes, but we urge all our people to seek friendly relations with wage-earners, and advise our ministers to seek fraternal relations with trades unions."

This same annual conference adopted unanimously the following memorial to the general conference:

"Whereas, In view of present industrial conditions it is plainly the duty of the church to do all within its power to conserve the highest interests of all classes of society, and

"Whereas, The Protestant Episcopal, Congregational and Presbyterian denominations have departments of labor to promote better relations between the laboring men and the church; therefore,

"Resolved, That we memorialize the general conference to establish a department of labor and to put at its head a man familiar with labor problems and sympathetic with the laboring men."

The Catholic church has felt the breach with the laboring classes, but not in this country to the same extent as the Protestant churches, on account of the rapid increase of the Catholic population by immigration. The Catholic church has spoken officially on the labor situation in the Encyclical

Letter of Pope Lee XIII. In this letter labor unions, with proper safeguards, are commended and approved, though Catholic laboring men are urged to form their own organizations. We read: "Speaking summarily, we may lay it down as a general and perpetual law, that Workingmen's Associations should be so organized and governed as to furnish the best and most suitable means for attaining what is aimed at, that is to say, for helping each individual member to better his condition to the utmost, in body, mind and property."

Labor's Attitude

In all fairness, it must be said that labor has met the church more than half way, in the effort to bridge the chasm that has unfortunately separated them for so long. Wherever fraternal relations have been sought by the church the unions have almost always gladly opened their doors. The highest organization of labor, the American Federation of Labor, has set a good example for all local unions to follow, the Federal Council of the Churches of Christ. And in sending fraternal delegates and seeking better fraternal relations, the Federal Council has set the example which should be followed by all state and local church bodies.

As never before, ministers are studying the problems of the laboring men, and are coming to understand the laboring men better. The same thing is true on the part of labor leaders. They are coming to know the real heart of the ministry and essential aim of the church.

The Optimistic Outlook

In this investigation, letters were sent to several prominent churchmen to learn the exact situation from their viewpoint. Dr. Arthur J. Smith, superintendent of the Evangelistic Committee of New York City, writes: "The laboring people of the city have been very responsive in the meetings we have conducted for them. We have found that the laboring classes when approached in a kindly way with the real Gospel Message can be reached. A very few may be hostile to the churches, but they are not hostile to Jesus Christ. Many of the churches of this city are manifesting a real interest in the laboring people. I do not believe there

is any great gulf between the church and the laboring classes, but I do think the church is missing a great opportunity in not studying the needs of the laboring class and trying to discover the best method of approach. The much talked of chasm is but another word for neglect on the part of the church. The church has expected the laboring man to come to it, rather than doing as the great head of the church has commanded to 'go' to them."

Wilbur F. Crafts, says: "I do not think the chasm between the church and labor is widening. The Presbyterian Department of Church and Labor has probably lessened it a little."

Bishop McIntire of the Methodist Episcopal church, formerly pastor of the First Methodist church of Los Angeles, was in young manhood a bricklayer. He writes: "The fault is on both sides as in most troubles. The working folk have forgotten that it is only in Christian nations that they rise above serfdom, and receive fair wages for their toil; that Christ was a mechanic and Paul as well; that Jesus' 'Golden Rule' is the charter of their rights, and His Spirit alone will secure a fair share of the good things they produce. The churches have suffered from callous selfishness in some places, and turning coldly from the commonality. A brighter day of true social fellowship is coming, however, and the sky is red with the dawn of a hopeful tomorrow, when a man shall be a man 'for-a-that.'"

This optimistic outlook is characteristic of stories of letters that have been received. We may well believe that the chasm that has seemed to be impassable, has been bridged. The church and labor should work together in the strengthening of the bridge until church and labor shall be cemented into one.

II.
Socialism, Labor Unions and
the Church



I. SOCIALISM, LABOR UNIONS AND THE CHURCH

The aim of this paper is to learn to what extent labor unions are affected by Socialism, and to define the attitude of Socialism towards the Church. We are particularly interested in the American brand of Socialism, and in learning what sort of Socialism is preached in this country, and to what extent it has affected the labor unions. A few days ago in Los Angeles the noted London preacher, Dr. R. J. Campbell, said that the Socialism on the Continent of Europe, and to some extent the labor movement there, are opposed to ecclesiasticism, and, because they have not learned to distinguish, opposed also to Christianity. In England he said that there are two wings to the social movement among the workingmen. One of these is expressed politically in the Social-Democrat party, led by Robert Blatchford, Editor of *The Clarion* and the other is expressed politically in the Labor Party led by Burns and Macdonald. The Social-Democrat Party is intensely opposed to the church, but this political party has elected only one man to Parliament, and stayed only one term. The Labor Party has 80 members in Parliament, and 20 of them are Socialists. But Dr. Campbell says that not one of the 80 is an atheist or opposed to the church. What are the conditions in this country?

Socialism is coming to be one of the biggest world movements of our day. Karl Marx, the lauded founder of the Socialist movement, made it a laboring man's movement, though he himself was a journalist and a university man. When we ask to what extent labor unions are affected by Socialism, we must remember that Marx in his day "practically dictated the policies of the working people of Europe." He made a distinction between labor unions and Socialism. Labor unions were to be the incubators of Socialism. That is the present day attitude of Socialist leaders in the United States. Marx was the founder and leader of the "International Workingmen's Association." His slogan was: "Workingmen of the World, Unite." We hear this motto

repeated everywhere today, so there can be no doubt but that the aim of Socialism is to capture the entire working class. Socialist workers are to be found in every labor union, and many unions are openly Socialistic, notably the Western Federation of Miners.

Socialism and Labor Unions

However, American labor unions, at least until quite recently, have looked with some disfavor on Socialism as not being adapted to American conditions. Repeatedly Socialist resolutions have been voted down almost unanimously in the conventions of the American Federation of Labor. But I think it is evident to the careful investigator that labor unions are each year becoming more Socialistic. As an example of how unions are becoming Socialistic, take Los Angeles, usually considered a conservative city. In 1906 the Socialist vote was 868; in Nov. 1911 there were 13,000 members of the Socialist party locals in the city, and the Socialist vote at the city primary election the same month was 20,000, and at the municipal election, Dec. 1, 1911, Job Harriman, the Socialist candidate for mayor, received 51,000 votes. At the last named election women not Socialists voted the Socialist ticket. But the significant thing was that the entire Socialist ticket was endorsed by the labor unions of the city, 105 in number, through the Central Labor Council. And more significant still, not a single labor union man raised his voice against it, but it worked hard for the election of the Socialist ticket. At the Labor Day parade hundreds of banners were carried reading "United we stand; united we vote." But the most significant thing of all connected with this campaign, was the fact that the conservative American Federation of Labor, in session at Atlanta, heartily endorsed the Socialist campaign in Los Angeles. There can be no doubt that labor unions are becoming more Socialistic.

It ought to be stated however, that it is the economic program of Socialism that is attracting American workmen, and not its backlying philosophy of life. The workmen of America are unwilling to accept the full import of materialism and atheism that have always been connected with Continental Socialism. The Socialism of America is said to be distinctly Marxian, and yet the Christian Soc-

ism of England has been as leaven in America. A noted professor of political economy once said: "Marxian Socialism is the only form of Socialism in the United States that is worthy of serious mention." Another says: "It is noteworthy that American Socialism is probably more Marxian than the Socialism of the other great countries of the world."

Christian Socialist Fellowship.

The Christian Socialist Fellowship of this country desires it to be clearly understood that it has no connection with the "so-called Christian" Socialism of England and the continent. They say in their propaganda literature: "The Fellowship does not aim to create a new political party, but endorses and supports the platform and principles of the Socialist party. Most of the members of the Fellowship are members of the Party, and the influence of the Fellowship is unreservedly given to the Party. The Fellowship believes in, and advocates, Socialism without any qualifying adjective whatever. It does not offer any special form of Socialism distinctly Christian. The Socialism it preaches differs in no wise from that of the International Socialist movement."

Eugene V. Debbs says: "The capitalist is opposed to Socialism, and the editor and politician and preacher, (who) are but the voice of the capitalist. There are some exceptions but not enough to affect the rule. Socialism is first of all a political movement of the working class."

Attitude of Socialism Toward the Church

Since Marxian Socialism has affected such a large part of the laboring classes, and especially is being taken up by so many labor unions, it is important that the attitude of Socialism toward the Church should be clearly known. Preachers have dealt with the question negatively long enough. Dr. Stelzle says: "Socialism must be reckoned with by the Church.—Whatever one may think of the economic value of Socialism or the probability of its success as a political party, this fact remains—Socialism has become to thousands of workmen a substitute for the Church. Already in several of our American cities Socialist "Sunday Schools" and "preaching services" are being held.—They have adopted the vocabulary of the Church. They are in-

sisting that Jesus Christ was a Socialist, and that they more nearly represent the teachings of Jesus Christ than does Christianity and the Church."

Many will say that Socialism being an economic and political movement, has nothing to do with religion or the Church. But is this true? It is true that the Socialist national convention held in Chicago, beginning Sunday, May 10, 1948, said in its platform: "The Socialist party is primarily an economic organization. It is not concerned with matters of religious belief." And yet, the warmest debate of the whole convention was on the question of religion. This plank was proposed by Morris Hilquit himself an avowed agnostic, as a substitute for a plank which was found to be "unpalatable."

Arthur Morrow Lewis

Mr. Arthur Morrow Lewis in speaking on the question said: "I am among those who sincerely hoped that the question of religion would not be raised at this convention. I am willing to concede that we should let sleeping dogs lie. I know that the Socialist position in philosophy on the question of religion does not make a good campaign subject. It is not useful propaganda in a political campaign, and therefore I am willing we should be silent about it. But if we speak, I propose that we go before this country with the truth and not a lie. I believe in Socialist scholarship, and I voted to have scholars on this platform committee, men who understand the Socialist philosophy. And we have at least a half a dozen men on the platform committee who know that religion is a sociological question, an anthropological question, a question of chronology, of economics, of theosophy. There are few forms of modern thought that do not directly affect the question of religion, and when you say that it is merely a question of the private conscience you fly in the face of the science and learning of your day. I do not propose to state in this platform the truth about religion from the standpoint of the Socialist philosophy, as it is stated in almost every book of standard Socialist literature. But if we do not do that, let us at least have the good grace to be silent about it and not make hypocrites of ourselves."

Mr. Lewis certainly believed that Socialism had something to do with religion, even if it was to do away with it.

From that it is also plain that the plank in the Socialist platform is not a true statement of the Socialist philosophy of religion. Morris Hillquit, the author of the resolution which was adopted, said: "When Comrade Lewis and 99 per cent of us take the position of the agnostic, that does not make Socialism agnostic.—We should not go out in our propaganda among the people who are still groping in obscurity and tell them that they must first become materialists before they can become members of the Socialist Party. After we have disposed of the things that affect their material welfare it will be time to approach them with the full consequences of the Socialist philosophy. Therefore I would retain that plank in our platform."

Thus we see that the very author of the religious plank of the Socialist platform looks upon it merely as a subterfuge in order to catch votes. It is the old trick of the politician—make the platform to catch votes.

Theodore Roosevelt

To show the attitude of Marxian Socialism toward the Church, it is only necessary to quote from their standard writers. Ex-President Roosevelt, in an article in the Outlook of March 20, 1909, said: speaking of the "immoralities and absurdity of the doctrines of Socialism:" "The doctrinaire Socialist, the extremists, the men who represent the doctrine in its most advanced form, are, and must necessarily be, not only convinced opponents of private property, but also bitterly hostile to religion and morality.—It is not only indifferent, but at bottom, hostile to the intellectual, the religious, the domestic, and the moral life." Socialists were loud in their denunciations of Roosevelt for his bold attack on the underlying philosophy of Socialism as the Appeal to Reason and the Volkszeitung, said editorially, April 1, 1909: "But the charge that prominent Socialist writers have advocated free-love is true. And there is reason to believe that the charge that men and women prominent in the Socialist movement practice free love (not merely get divorces), is also true. Of course there are Republicans and Democrats who advocate anti-religion and free-love and who practice moral obliquity in this regard; but the Republican and Democratic parties do not endorse such writings, nor are they advertised in Republican and Democratic papers as propaganda books of their faith.

Whereas, nearly every prominent Socialist paper in America has advertised such infamous free-love books as 'The Thoughts of a Fool,' presenting the statements of America's leading Socialist publisher, Chas. H. Kerr, to the effect that this book gives the best forecast of conditions that will prevail under Socialism,—a baser slander than Roosevelt could possibly utter. And while Bebel's 'Woman Under Socialism' is frequently advertised as the greatest book on the subject yet produced, we have not observed a single Socialist editor attempting to rebuke Bebel's bold teaching of sexual promiscuity under Socialism."

Prominent Socialists Quoted.

Not only does Bebel teach sexual promiscuity as a part of Socialist philosophy, but also views religion as an illusion that must be dispelled. He says: "Without any forcible attack or expression of opinions, of whatever nature they may be, the religious organizations will gradually disappear and the churches with them. Religion is the transcendental reflection of the social conditions of every age. In the measure in which human development progresses and society is transformed, religion is transformed likewise. 'Religion,' says Marx, 'is the striving of the people for an imaginary happiness, it springs from a state of society that requires an illusion but disappears when the recognition of true happiness and the possibility of its realization penetrates the masses.'"

E. Belfort Bax says: "In what sense Socialism is not religious will now be clear. It utterly despises the other world, with all its stage properties,—that is, the present objects of religion. In what sense it is not irreligious will be also, I think, tolerably clear; it brings back religion from heaven to earth.—It is in the hope and struggle for the higher life—that the Socialist finds his ideal, his religion.—It is only natural that the Socialist should resent the continual reference of ideal perfection to a semi-mythical Syrlan of the first century, when he sees higher types even in some men walking this upper earth."

Le Rossignol says: "In these days, when we have psychology without a soul, let it not be thought strange that we have a religion without a god. Like most religions, Socialism has its prophet and its book. The prophet is Karl Marx,

the book is 'Capital.' Like all religions it has also its creed, which the orthodox hold with the utmost dogmatism and intolerance."

Yves Guyot, whose book is intensely bitter against religion, says: "Science analyzes God like any other natural phenomena. God is simply a psychological phenomena. Instead of God having created man, it is man who has created God. Religion is insanity."

De Laveleye says: "By a complete misapplication of its ideals, the religion of Christ, transformed into a temporal and sacerdotal institution, has been called in, as the ally of caste, despotism and the ancient regime, to sanction all social inequalities."

Says Dr. Geo. D. Herron: "The collective attitude of the Church toward God and his world is precisely the attitude of the Pharisees and Saducees that wrought the destruction of the Jewish Church and nation."

Kaufman says, quoting from an anonymous prophet: "I cannot agree with you in the view you take that Christianity and Socialism are the sane thing. Christianity and Socialism are opposed to each other as fire and water."

Independent Writers.

The above quotations from the leading Socialists on the attitude of Socialism toward the Church might be duplicated from the writings of Kautsky, Engels, Leibknecht, Blatchford and practically all the standard Socialist writers. The same tendency is noted in the investigations made by independent and unbiased scholars, such as political economists and sociologists.

E. Bertrand Thompson says: "The truth is that Christianity and Socialism are diametrically opposite in method, aims, and spirit; that the Christian minister not only cannot support it consistently but cannot even be in sympathy with it, and must oppose its extension for the same reason that he opposes the spread of materialism, or anything else which is entirely incompatible with the fundamental thesis of his religion."

R. J. Campbell says: "The churches are one thing, the Socialist movement is another; despite individual instances

of clerical Socialism, official Christianity is not only quite distant from Socialism; the two are antagonistic."

Percy Stickney Grant writes: "Socialism has inherited atheism from Marx and La Salle. These pioneers did not derive it from their economic position, but from Feuerbach and his hegelianism. Their followers, however, accepted their philosophical as well as their economic views.—In short, Socialism considers religion a rubbish heap of arbitrary and gross superstitions used as a prop to social injustice."

Rauschenbusch declares: "'Science,' as popularized in Socialist literature and propaganda, was atheistic materialism. The German Social Democracy professes to be indifferent to religion and declares it a private affair, but actually it is a force hostile to religion."

Robert Flint, who treats the subject of Socialism and religion in a critical and exhaustive manner, says: "Socialism is antagonistic to Christianity in so far as it rests on, or allies itself with, Atheism or Materialism. It does so to a very large extent. The only formidably powerful species of Socialism is that which claims to be scientific on the assumption that modern science has proved the truth of the materialistic view of the universe and of history, and shown Christian and all other religious conceptions and beliefs to be delusions.—Secondly, Socialism is antagonistic to Christianity, inasmuch as it assumes that man's chief end is merely a happy social life on earth. Thirdly, Socialism comes into conflict with Christianity inasmuch as it attaches more importance to the condition of men than to their character, whereas Christianity lays the chief stress of character."

Benjamin Kidd tells us: "It should be remarked that the relationship between true Socialism and rationalism, casually noticed by so many observers, is not accidental as it is often stated to be: it has its foundation deep seated in the very nature of things."

Stelzle, who knows the American workingman as well as any other man, says: "And yet in method, Christianity and Socialism are radically different. Christianity works from within outward. Socialism works from without inward. Christianity believes in character first, knowing that good

environment will follow; Socialism believes in environment first, hoping that good character will result."

The Catholic Church.

The strongest opposition that the Church has offered to Socialism has been by the Catholic church. In his famous labor Encyclical, Pope Leo XIII severely arraigns Socialism. To quote: "To remedy these evils the Socialists, working on the poor man's envy of the rich, endeavor to destroy private property, and maintain that individual possessions should become the common property of all, to be administered by the state or by municipal bodies. * * * The Socialists, therefore, in endeavoring to transfer the possessions of individuals to the community, strike at the interests of every wage earner, for they deprive him of the liberty of disposing of his wages, and thus of all hope and possibility of increasing his stock and of bettering his condition in life. What is of still greater importance, however, is that the remedy they propose is manifestly against justice. For every man has by nature the right to possess property of his own."

Cardinal Gibbons has said, regarding the attitude of the Catholic church towards Labor: "In her view, labor has rights as well as dignity, and included in these rights is that of organization. Socialism is abhorrent to her and is condemned."

A prominent Catholic paper recently said: "The open and avowed principles of Socialism, as advocated by its leaders are in direct conflict with the principles that underlie, not only our sacred faith as Catholics, but also Christianity, and even the very existence of God."

A protestant writer says: "Many noble men among the priests agree with the economic policy of the Socialists among the protestants; but religiously and morally the Catholics hold the Socialist influence in abhorrence. It is believed to subvert all organized worship and to undermine the monogamic family. * * * The immediate fear of the Church is that Socialists are turning the workingmen into enemies to all religious authority."

The views that have been presented certainly do not indicate that there is much harmony between the Church

and Socialism. Indeed, it has often been stated that, in the very nature of the case, harmony is not possible nor desirable. However, a day of better understanding is dawning. Socialism is getting rid of some of the atheism and materialism of its earlier exponents; the Church is losing much of her prejudice, and is coming to see much of real value in the economic program of Socialism. What is necessary, and most desirable is that there should be open minded study on both sides. The very fact that there are "Christian Socialists" and Socialist "Sunday Schools" would seem to indicate that there is not an absolute gulf between Socialism and the Church.

The Church and Socialism.

In discussing the duty of the Church to Socialists, Dr. C. R. Henderson says: "Manifestly it is our duty, first of all, to try to understand them and their teachings, to treat them fairly in word and deed, to correct their errors by offering a larger truth and better way if possible. So far as their political and economic platform is concerned, the Church has no more reason to attack or defend it than in case of the propositions of any other political party."

Workingmen are coming to take a similar attitude toward the Church. They are coming to see that at heart the Church is right, even if she has strayed from the historical Christ. Stelzle remarks: "The claims of the Church of Christ upon the workingman is a strong one. He tried to change men rather than methods. His teachings were so broad in their application that men of all shades of social or political belief have claimed him as their champion. * * * They all agree that Christianity taught by Christ would meet the needs of men, which proves that Christianity is a larger thing than any 'ism'."

It is a well known fact that men in labor meetings have often cheered the name of Jesus Christ, and hissed the Church, almost in the same breath. This attitude toward the Church is changing—as the Church has begun to do her social mission. And what a program and problem is facing the Church! J. Stitt Wilson, Socialist Mayor of Berkeley, Calif., once said before a body of preachers, (and he himself was once a preacher): "Never has there been a movement so fraught with possibilities of freedom and happiness

and justice and brotherhood as the present Labor Movement. I do not hesitate to declare that no crisis in human history ever held so much in the balance for the kingdom of God and the redemption of the world as the crisis through which we are passing. No problem has ever so forced the mind and heart of the race to the very roots of right relations between man and man as this Labor problem."

The Crisis

Washington Gladden, seeing the great crisis just before the Church, makes this prophecy: "The coming reformation will be signalized by a great change in the attitude of the Church toward the toiling classes. It will recognize the fact that its welfare is bound up with them; that the barriers which separate them must be broken down, at whatever cost; that it must make them believe that the Church of Jesus Christ is their Church, that it needs them quite as much as they need it; that it is a monstrous thing even to conceive that a Church of Jesus Christ could exist as a class institution, with the largest social class in the community outside of it."

Dr. Simon N. Patton makes a similar prophecy: "If laborers remain outside the Church, if immigrants are not assimilated into our national life—a slow but certain death awaits the Church, no matter what may be its success in other fields. No headway is possible unless there come modifications of attitude and doctrine that will make the Church a force among races and classes it at present fails to reach."

The Church's Task

And the Church is coming forward nobly to her task. The Departments of Labor of various denominations, and the Commission on Social Service of the Federal Council of Churches, are doing much to study and understand the problems of the toilers, and to unite the Church and Labor. A better day is dawning. What Shailer Matthews has suggested has come to pass. He said: "Steps should be taken to bring organized and unorganized labor into closer fellowship with Protestant churches. All parties would be benefitted by such reconciliation. The churches, and above all, the ministers and officers, need to appreciate the fact that the

labor movement is a cause, not merely an economic uprising."

And, if what Rauschenbusch says be true, then the Church must hold this same attitude towards Socialism. He says: "Socialism is the ultimate and logical outcome of the labor movement. When the entire working class throughout the Industrial nations is viewed in a large way, the progress of Socialism gives an impression of resistless and elemental power. It needs the high elation and faith that come through religion. Nothing else will call forth self-sacrificing devotion and life long fidelity which will be needed in so gigantic a struggle as lies before the working class."

Socialists and the Church

The Socialists will meet the Church more than half way in this matter of a better understanding. They have shown their faith in the clergy by electing ministers to the office of mayor in Berkeley, Cal., Butte, Mont., and Schenectady, New York. Very often ministers are among the nominees of the Socialist party. In the recent municipal contest in Los Angeles, there were two ministers among the Socialist candidates, also the campaign manager and two of the prominent campaign speakers.

In that campaign every effort was made to show their kindly feeling towards the religion of Jesus Christ. Rev. Robert Whitaker wrote in a Socialist paper: "Socialism is a simple yet comprehensive scheme for the improvement of the conditions and character of men. In terms of economics, Socialism is common ownership of natural resources and public utilities, and the common operation of all industries for the general good. In terms of politics, Socialism is industrial democracy. In terms of religion, Socialism is righteousness in the relations of men. It is based on the fundamentals of religion, the Fatherhood of God and the Brotherhood of Men."

In an article entitled, "Socialism is true Christianity," it was declared: "Socialism is the very essence and substance of religion. It is the very basis and bulwark of real brotherhood and of exact justice. Jesus, the Christ, was one of the first great Socialists. Socialists believe that a real Christian is one who believes Jesus' teachings, one who lives up to them and who helps to make them effective by voting for them.

Frances Willard knew that Socialists were trying to convert the dollar-worshipping churches to Christianity, when she said: "Socialism is simply applied Christianity—the Golden Rule applied to everyday life. Socialism is the very marrow and essence of Christ's gospel."

In every campaign paper, and in almost every piece of the millions of pages of campaign literature, similar statements were made. Where did the churches stand during this, the warmest political campaign Los Angeles ever saw? They were largely on the other side. Especially is this true of some of the most prominent pastors of the city. Some of them took every opportunity, even taking the time of their Sunday sermons, to further the movement against Socialism.

Labor's Changing Attitude

The Pacific Coast representative of the Christian Socialist Fellowship visited the largest Ministerial Association of the city. This old gentleman, who was himself a minister, was not allowed a hearing, and was shown scant courtesy. It was largely due to a misunderstanding, however, and was not, I think, any intentional discourtesy. That same week, on their own invitation, I was to address the Central Labor Council of Los Angeles, which was backing the Socialist campaign. I was to speak on the question of the relation of Church and Labor in the city. I was most courteously received by that body of representative labor union men, both collectively and individually. In spite of the fact that they were in the midst of a warm campaign, and in spite of the fact that most of the prominent ministers of the city were opposing them, only five out of seventy-two expressed themselves on a card vote as being hostile to the Church, and every one who voted desired better fraternal relations with the Church.

Labor will meet the Church more than half way in a movement for better understanding of the things that divide and cause misunderstanding. The labor movement is essentially ethical, and at heart religious. While the economic program of Socialism is being largely accepted by labor unions, very few of them accept its atheistic and materialistic implications. They are ready as never before to acknowledge Jesus Christ not only as the "First Great Socialist," but as their personal Saviour,—if he is presented to them as such by a Church in sympathy with them, and fully consecrated to the real service of Jesus Christ. A few days ago I was in a

shop meeting in Los Angeles, and over twenty such meetings are held every week in various industrial centers. A hundred men spent half of their noon hour to listen to the gospel and take part in a Christian service. Laboring men feel that Jesus Christ was one of them, and that they ought to be true to him. The Church is coming to feel the same thing. This great need of Christ is serving to bring the Church and Labor together. In the words of Bishop McIntire, once a bricklayer: "A brighter day of true social fellowship is coming, however, and the sky is red with the dawn of a hopeful tomorrow, when a man shall be a man for a' that!"

III.
The Church and Labor Problem
in Los Angeles

III. THE CHURCH AND LABOR PROBLEM IN LOS ANGELES

CHURCH AND LABOR PROBLEM IN LOS ANGELES

Is there a chasm between Church and Labor in Los Angeles? That there is such a chasm in general over the world is not denied. Regarding the general situation a noted Church man formerly a pastor in Los Angeles recently wrote: "The relations between the Protestant churches and the wage earners in Los Angeles, and all our land is unhappy. In fact, it is a menace to the progress of our people. The fault is on both sides, as in most troubles." Socialism has recently developed a phenomenal strength in Los Angeles, polling 20,000 male votes in the primary in October and over 50,000 male and female votes at the municipal election Dec. 5th, 1911. The Socialist ticket was heartily endorsed by the Central Labor Council and all the Labor Unions of the City. It was distinctly a labor class movement. And Socialism is generally considered as hostile to the Church. Robert Blatchford of the London Clarion has done everything in his power in England to turn workmen against the Church. His notorious book recently published, "God and My Neighbor," was used as Socialist propaganda literature in the Los Angeles campaign. Other propaganda literature equally anti-Christian and agnostic was also used extensively. But that does not necessarily mean that the working people of Los Angeles are opposed to the Churches. Los Angeles Labor Unions have accepted the economic creed of Socialism, but we need not believe that they have also accepted the Atheistic and materialistic implications of the majority of Socialist propagandists.

Socialism and Christianity

A recent English writer has said, "Many estimable people are of opinion that most working men are avowed agnostics who have eagerly enlisted under the banner of Anti-Christian leaders like Mr. Robert Blatchford. It is not so. The vast majority, while recognizing his able advocacy of the claims of labor, repudiate entirely his anti-Christian views. Nothing.

indeed, could be farther from the truth than to assert that the average working man is opposed to the teaching of Christ." We have been too prone to take the soap-box orators of Los Angeles and San Pedro streets as the typical representation of Socialists. We should remember that it is not the religion of Christ that has been opposed in Los Angeles, even by many of these soap-box demagogues, but the subsidized church which they say, has ceased to preach the religion of Jesus Christ. The claim has been boldly made in the press and on the platform in Los Angeles that Socialism is the true Christianity and more nearly represents Christ's religion than does the Church.

It should be remembered that the campaign of Job Harri-man was managed by Alexander Irvine, a preacher; that two of the candidates (one for councilman and one for the Board of Education) were preachers, and that two of the most noted speakers imported for the campaign, were preachers. Every effort was made during the campaign to prove their friendliness towards the religion of Jesus Christ, and towards the Church, when it truly represented the religion of Christ. It is true there were many harsh criticisms of the Church—but they were provoked by the fact that the leading clergy openly opposed them. Several prominent clergymen of the city, it will be remembered, used their pulpits on Sunday as political rostrums—and denounced the Labor Movement in most severe language. Was such action on the part of the preachers calculated to conduce better fraternal relations with Labor and to win laboring men into the Church?

The Central Labor Council

At a meeting of the largest ministerial body in the city, a preacher representative of the Christian Socialist Fellowship was almost ejected from the room, when he desired to make a simple explanation. He was told that "Socialists had no business in the Church." That same week I was invited to speak before the Central Labor Council, on the question of Church and Labor. I was never accorded a more courteous and respectful hearing. There was not a word spoken against the religion of Jesus Christ and the churches were only criticized in a few instances where the pastors of the large churches had openly opposed the political aspirations of the toiling class. At that meeting of the Labor Council cards were distributed among the members of the Council to learn their attitude as representative Labor Union men toward the

Church. There were two questions: 1. What is your attitude toward the Church—Friendly? Hostile? or Indifferent? 2. Do you favor better fraternal relations between the Unions and the Churches? The result follows:

1. What is your attitude toward the Churches?	
1 Friendly	58
2 Hostile	5
3 Indifferent	0
2. Do you favor better fraternal relations with the Church?	
1 Yes	40
2 No	1
3 Not stated	22

From this it would seem that Labor is ready to meet the Church more than half way. Will the Church do her part? The opportunity is before her.

The Labor Unions

There are 105 Unions in the city with over 16,000 members. Eighty-seven of these Unions are represented in the Central Labor Council, which is a delegated body of 265 members from the various unions. Organized labor in Los Angeles has made a tremendous growth in the last eighteen months. This growth caused almost wholly by the class-consciousness on the part of the workingman due to the repeated persecutions and opposition. In the words of the secretary of the Council: "The movement has been harrassed and gum-shoed, condemned by the Merchants' and Manufacturers' association and the clergy, knocked by the city government at every opportunity; we have been called thugs, thieves, robbers, ruffians, dynamiters, and even murderers; but after all they have said and done, this movement of ours has grown by leaps and bounds, and it steadily reaching towards the goal—the universal brotherhood of man."

The total gain in membership of all Unions in Los Angeles from June 1, 1910, to July 21, 1911, was 7216. This is a gain of almost half, and is being constantly augmented. There are approximately 13,000 laboring men in the city who are unorganized.

Organized labor in Los Angeles owns the most magnificent Labor Temple in America. This building, on Maple avenue,

seven stories in height, cost \$178,000. The property is valued at over \$258,000. The Central Labor Council and most of the unions hold their meetings in the Temple.

The unions have done much to better the conditions of working men in Los Angeles and raise the standard of working men in every way. But there is much yet to be done and the church ought to work hand in hand with the unions to help better the existing conditions.

Wages and Hours of Labor

Including unskilled Mexican, Hindu, Japanese and other foreign laborers, there are perhaps 50,000 workmen in Los Angeles. This includes clerks in stores and offices. The table below shows the hours of labor and wages paid in stores and factories in Los Angeles in 1909-1910.

Number of employes considered, 41,618.

Hours Per Day

	No.	Per cent.
Less than 8 hours per day.....	402	1.2
8 hours per day.....	11,744	28.2
9 hours per day.....	19,153	41.2
10 hours per day.....	9,063	21.8
11 hours per day.....	794	1.9
12 hours per day.....	462	1.1

Wages Per Week

	No.	Per cent.
Less than \$3.....	68	0.2
\$ 3 to \$ 5.99.....	1674	4.0
6 to 8.99.....	5445	13.1
9 to 11.99.....	5507	13.2
12 to 14.99.....	8484	20.4
15 to 17.99.....	7284	17.4
18 to 20.99.....	5143	12.4
21 to 24.99.....	3535	8.5
25 and over.....	4513	10.8

Preachers' Salaries

From this table it will be seen that 49.1 per cent of the workmen of Los Angeles receive over \$15.00 per week. The

rest receive from \$15.00 down to almost nothing. By way of comparison, the last government census reports that the average salary of ministers in the United States at large is \$663 per year, or \$12.75 per week. The average salary of ministers in cities of 300,000 and over, of the class of Los Angeles, was \$1223 per year, or \$23.54 per week. The average salary of the thirty-seven Methodist Episcopal pastors of Los Angeles is \$1450 per year, \$27.88 per week. If, however, the four highest salaried preachers (running from \$3000 to \$5000 per year), be deducted, the average is \$1164 yearly, or \$22.38 per week. The average salary for the Methodist denomination in the cities of the size of Los Angeles is \$1422 per year. This denomination may therefore be taken as representative of the salaries paid to the ministers of Los Angeles. It must be remembered, however, that many of the preachers are getting salaries less than \$1000 per year. One-third of the Methodist preachers of Los Angeles receive less than that amount. The average is high on account of a few who receive large salaries.

Religious Population

In connection with the labor population of this city it is interesting to compare the religious population of the city. The table below gives the religious figures for 1906, the last religious census taken by the government:

	Members	Per cent of Total
Protestant	41,691	51.0
Congregational	4,489	5.5
Christians (Disciples)	3,408	4.2
German Evangelical	130	0.2
Lutheran Bodies	1,522	1.9
Methodist Bodies	11,542	14.1
Presbyterian Bodies	6,320	8.3
Protestant Episcopal	3,657	4.5
United Brethren	211	0.3
Other Protestant Bodies.....	6,510	8.0
Catholic	36,695	44.9
Latter Day Saints	552	0.7
All Other Bodies	2,833	3.5
Total.....	81,771	

These figures are far too low for the present time. While Los Angeles churches are not keeping pace with the phenom-

enal increase in the population of the city, they are nevertheless growing at a very rapid rate. One branch of the Methodist Church (The Methodist Episcopal), had in 1911, 10,424 members, which is only about a thousand less than all Methodist bodies had in 1906.

The table given below shows the present (1912) membership of the larger Protestant denominations. The figures are taken from official year books:

Denomination	Number of Churches	Membership
1. Methodist Episcopal.....	40	10,424
2. Presbyterian	30	7,259
3. Congregational	19	4,224
4. Christian	16	4,893
5. Episcopal	16	3,261
6. Baptist	15	4,913
7. Nazarene	7	1,724
8. M. E., South.....	6	1,331
9. United Pres.	5	567
10. Sev. Day Adv.	10	950

Catholic authorities estimate their present number of communicants at 60,000. The same number is estimated by the Protestant authorities as the Protestant membership. This makes an increase in church membership of approximately 40,000 in five years, with the Catholics in the lead. The large Catholic increase is largely due to the constant and increasing influx of Mexicans. It is conservatively estimated that there are 30,000 Mexicans in Los Angeles, only a few hundred of whom are Protestants.

Men in the Churches

In this study what is of more vital interest than church membership, is the number of men in the churches. In 1910 the Anti-Saloon League secured a partial list of the voters of the Protestant churches. The number secured was 7,209. The total today is perhaps in the neighborhood of 20,000. The table below gives the church membership, the number of men, and the number of laboring men in nine representative churches in Los Angeles. The figures were secured from the pastors:

Church	Membership.	Men.	Laboring Men
1. First Methodist.....	2300	800	240
2. University Methodist.....	1027	300	80
3. Garvanza Methodist.....	213	67	28
4. Wesley Chapel Methodist.....	600	210	190
5. Boyle Heights Methodist.....	800	210	50
6. Temple Baptist.....	1500	700	200
7. Salem Congregational.....	127	50	48
8. 1st English Lutheran.....	340	150	57
9. 1st Nazarene.....	1000	350	300
Totals	7907	2837	1193

This table shows 35.8 per cent of the membership are men; and 42 per cent of the men are laboring men. The estimated total Protestant membership in Los Angeles is 60,000. If these percentages hold good for the total membership, there are about 21,500 men, and over 9000 laboring men, in the Protestant churches of Los Angeles. The Catholic Tidings estimates that there are 12,000 men in that church, 9000 of whom are laboring men.

An effort has been made to find out from the Labor Unions themselves how many of their members are members of church. The information is not easy to obtain, but an effort has been made to find out as nearly exactly as possible the total number of laboring men in the churches, that we may know whether there is any real chasm between the churches and the laboring classes in the city of the Angels.

Letters were sent to seventy-nine labor unions and to ninety-three pastors and to thirty prominent social workers, local and national. All these letters contained stamped envelopes for reply. Of the 202 letters sent out only ninety-five replies were received. But the number who replied, together with the character of the replies, and the first hand investigations, furnished sufficient basis for scientific conclusions.

Labor Investigation

Letters were sent to seventy-nine Labor Unions asking four questions:

1. What is the membership of your Union?
2. How many fellow-craftsmen are there in the city but not in the Union?
3. How many of your members are members of the Church?
4. What is your personal attitude toward the Church?

These letters were sent out in the midst of the municipal campaign when the Unions were all working hard for the election of their ticket. Only seventeen replies were received. The rest were suspicious of the motives back of the investigation, and refused to answer the questions. The reason why so few replies were received, is perhaps best explained by a letter from Mr. E. H. Misner, president of the Central Labor Council. He writes: "You are making an investigation along the proper lines, and I feel that your questions should be answered, at least some of them, in detail. However, I can assure you you are going to have considerable trouble getting the desired information by letter, as too often the Unions do not realize the necessity of getting their aims and objects before the public, and many times letters of inquiry are overlooked. We are doing everything we can to abolish this terrible thing (poverty) that is sapping the vitals of our civilization and destroying our men and women. We feel that the church is not doing its share to assist in this work and we feel that it is very necessary to give you all the information possible. We ought to say that we have given information to some and they have used it against us in the pulpit. This may seem strange to you, but we can prove what we say. Would advise that you have patience with us as we are very suspicious of everyone and everything, as we are and have been assailed from all sides for years. We will do everything possible to have the Unions answer your letters, but I feel that a personal visit of yourself to our Council would have better results than anything else."

On the invitation of the Council I appeared before them with the results as noted elsewhere in this paper. The information obtained from the members of the Council, together with the direct replies from the seventeen Unions, give us sufficient data for accurate conclusions. The results of the letters to the Unions are as follows:

Letters from Labor Unions—Summary

	No. of Mem. in Union	Fellow-craftsmen not in Union	Mem. of Church
1	675	165	168
2	158	75	1
3	400	150	300
4	290	30	194
5	400	175	Few
6	225	75	112

7	200	30	—
8	600	300	—
9	74	0	—
10	127	100	65
11	36	0	30
12	75	5	30
13	45	8	6
14	32	3	5
15	120	0	Few
16	100	0	—
17	800	100	—
Total	4357	1216	911

Result of Investigation

From a study of this table it will be seen that more than one-fourth of the Union men of the city are represented. The table shows that 28 per cent of the workmen in the trades reporting are not in the Unions. Only ten Unions reported more or less exactly the number of their members who are members of Church. Two Unions with an aggregate membership of 520 reported that there were "few" Church members among them. The ten Unions which reported the number of Church members have a membership of 2063, and 911 Church members, which is 44.1 per cent of the total membership. These Unions are representative Unions, and if this percentage would hold good for the other Unions, we would find that there are over 7,000 Church members among the 16,000 Labor Union men in Los Angeles. Of course in a few instances more or less accurate estimates were made of the Church membership, so that these figures are not absolutely to be relied on. One Union of 158 members reported only 1 Church member; another with 45 members reported 6 Church members; and another with 32 members reported 5 Church members. On the other hand, several reported from 25 to 75 per cent as Church members. One Union with 36 members reported 30 as Church members.

But what is more accurate and important is the personal expressions of the writers as to their attitude toward the Church. Nine, or 53 per cent, were unqualifiedly friendly toward the Church; three were friendly, though critical; one was critical and inclined to be hostile; and two were indifferent. Seven out of the seventeen, or 41 per cent, said that they were members of Church. This is almost the same per-

centage as in the table of Church membership in the Unions. However, several of the other correspondents may have been members of Church, since they did not state.

Are Labor Unions Religious?

Surely this investigation would indicate that the Labor Unions are at least as religious as other organizations of a heterogeneous composition. If we add to this the results of the investigation among the 63 members of the Central Labor Council, the results surely indicate that the Los Angeles Labor Unions are decidedly friendly towards the Church. Of the 63 men reporting from the Council, only five were hostile to the Church; and of the 17 Union Secretaries reporting, only two were hostile. Seven hostile out of 80 is a very small minority. Place over against this the fact that 58 of the Council members and 12 of the Union Secretaries reported as decidedly friendly and favorable towards the Church, and the further fact that apparently more than 44 per cent of the Union men are Church members, and the evidence is almost overwhelming that Labor in Los Angeles is friendly toward the Church. If there is a chasm between Church and Labor in Los Angeles, it surely is not the fault of the Labor Unions.

Attitude Towards the Church

But what is of more interest than statistics are the expressions of personal opinion. What do the labor leaders think of the church and the preachers? The secretary of a Union connected with the liquor traffic gives as his personal attitude: "The majority are against our cause." Another man, who is himself a church member, says: "I am sorry to report so few as belonging to the church. But I find that the majority of Union men imagine that the church people are down on laboring classes, and of course, have hard feelings toward them for that reason." Another says: "I do wish some of the bigger churches in town would try and do less to antagonize labor. I, myself am, and have been for twenty years or more, a member of the church, and it is hard for me sometimes to explain the feelings of some of the pastors of the large down town churches towards labor." Another said: "It was the sense of our meeting that the church is very necessary." And another: "Most of our membership have cause to believe the large majority of the churches throw their influence on the side of wealth in labor and capital conflicts." Another said: "I am highly in favor of churches, and think

they are a good and great institution; that they are educating and uplifting to people who follow their principles."

The secretary of a Bakers' Union, speaking of the Union Label, said: "When the church will assist us in this matter publicly, I am quite sure that the workingmen and women will begin to see that the church is willing to assist us in this noble cause, and then I believe that they will realize that the weak shall be given a helping hand, instead of the strong and powerful influence who have kept the preachers in the pulpits from preaching in behalf of the common people."

The rankest of the Socialists of the atheist type, said: "Religion is the expression of the ruling class. The church is the sponsor of the ruling class. The churches are the retainers of all governments. The church has been behind all wars. Who are the church advocating in Los Angeles in the political campaign? Are they not teaching the working class the church's function in society? When there is only one class in society, there will be no church, as the church will have no function."

A man who holds one of the highest positions in Union Labor in Los Angeles, says: "The church will have to get into this big field and get acquainted and show that they are with us." The whole question of the breach between the church and labor is well expressed in this closing quotation: "I don't think laboring men are at outs with the church as much as the church is at outs with the labor movement. The fact that the church and clergy are dominated by the capitalist class is the one main reason in my opinion why the church is not in sympathy with labor. When the church learns what organized labor stands for and what labor is doing for the uplift of the common people, and reaches out and gives labor a sympathetic and helping hand, she will have made a long stride toward what Christ intended the church to be."

Thus we see that, so far as labor is concerned they are ready to meet the church more than half way, in the work of bridging the chasm. Los Angeles laboring men are intelligent, capable, honest men. They are not anarchists nor atheists, but God-fearing working men. They are waiting for the church to open her doors and openly welcome them. They are anxious for the church to try and understand their problems, and to help them attain their aims and efforts for better conditions. How is the church in Los Angeles meeting her responsibility? What positive efforts are being made by the churches to win labor?

Method of Investigation

The same means used in the investigation of the attitude of Labor toward the Church were used in investigating the Church's attitude towards the Unions. There are about 260 churches in Los Angeles, Catholic and Protestant, with approximately 120,000 members, about 30,000 of whom are men. How many of these men are laboring men? And what is the attitude of the Churches of Los Angeles towards organized Labor? To answer these questions, letters were sent to 93 pastors in the city and 50 replies were received. It was a distinct disappointment that more of the ministers of the city did not have enough interest in the question to reply, even when a stamped, addressed envelope was enclosed for that purpose. In addition a personal appeal was made to one of the ministerial associations of the city, representing 37 of the city pastors, and postal cards were sent out urging replies from those who had not replied. In spite of all this only about half of the representative ministers who were addressed, were interested enough to reply. The letters were sent out to ministers of 30 Protestant denominations, and to Catholics, Christian Scientists, Jews and Latter Day Saints. The purpose of the investigation was stated as follows: "The object of this investigation is to learn the exact status of this mooted question in Los Angeles, and, if possible, to help bring about a better understanding between the Church and Labor." Four questions were asked:

1. How many members are there in your church?
2. How many laboring men are members of your church?
3. How many laboring men, not members, attend your church?
4. What is your personal attitude toward the Labor Unions?

The Result

The fifty churches that replied reported 20,750 members, which is more than one-third of the total Protestant membership. No replies were received from Catholic Churches, and that information was secured from various Catholic authorities. These fifty churches reported 2958 laboring men as members, or 14.2 per cent of the total membership. In addition they reported 1015 laboring men, not members, who were attendants; though many of the pastors in answering this ques-

tion instead of giving exact figures, said "Yes," or "Few," etc. If this same percentage would hold good for the total Protestant membership, it means that there are 8520 laboring men who are members of Protestant churches in Los Angeles, and 3220 laboring men, not members, who are attendants.

The Catholic Church authorities estimate that there are 12,000 men in that Church, 75 per cent of whom are laboring men. Many of these men are Mexicans and other foreigners who are unskilled laborers and not in organized labor.

It is to be regretted that one other question was not asked as to the number of men in the churches, so as to have a basis for comparison. However, from an independent source, we have the number of men in twelve representative churches, with an aggregate membership of 4160, which gives us a safe basis for accurate deductions. That the figures are correct and the conclusions accurate, will be apparent when it is noted that the percentages are practically the same as for the preceding table.

In these twelve churches there are 4160 members; 1358, or 32.6 per cent are men, and 585, or 14 per cent of the total membership, and 43 per cent of the men, are laboring men. If these figures hold true for all the Protestant churches, there are 19,560 men in the churches of Los Angeles, of whom 43 per cent, or 8411, are laborers.

There are 29,000 laboring men in the city; 16,000, or 55.2 per cent in the Unions, and 13,000, or 44.8 per cent not in the Unions. Of the 8411 laboring men in the Protestant churches of Los Angeles, 55.2 per cent, or 4643, ought to be Union men. The Catholic Church claims 9000 laboring men. If 55.2 per cent of the them are Union men, there ought to be 4968 Union men in the Catholic church in Los Angeles. This would give 9611 Union men in the Churches in Los Angeles. It will be remembered that the figures from the Labor Unions made the estimate a little more than 7000. It must be remembered, however, that a large number of the laboring men in the Catholic Church are unskilled day laborers who are not organized, so that the percentage of Union men in the Catholic Church would not be so great as in the Protestant Churches.

This would leave 3768 non-union men in the Protestant Church and 4032 in the Catholic Church, or a total of 7800 non-union men in the Churches; making a grand total of 17,411 laboring men who are now members of the Church in Los

Angeles. This is 55 per cent of the total number of men in the Churches of the city, and 60 per cent of the total number of laborers in the city. Add to this several thousand who are more or less regular attendants, but not members, and it will be apparent that Los Angeles laboring men are believers in the Church. The following table shows the number of men in Los Angeles Churches, with various percentages.

Laboring Men in Los Angeles Churches

Total estimated population of Los Angeles (Dec., 1912), 350,000.

Estimated number of male registered voters (Dec., 1912), 95,000.

Church Members, Protestant, 60,000; per cent of population, 17.1; men, 19,560; per cent of Church members, 32.6; laborers, 8411; per cent of men, 43; Union men, 4643; per cent of Labor, 55.2; Non-union men, 3768; per cent of labor, 44.8.

Church Members, Catholic, 60,000; per cent of population, 17.1; men, 12,000, per cent of church members, 20.0; laborers, 9000; per cent of men, 75; Union men, 4968; per cent of labor, 55.2; non-union men, 4032; per cent of labor, 44.8.

Total—Church Members, 120,000; per cent of population, 34.2; men, 31,560; laborers, 17,411; Union men, 9611; non-union men, 7800.

Personal Attitude of Ministers

But what is of more vital interest than the statistics of Church membership, is the attitude of the ministers towards organized labor. Out of the fifty replies to the questionnaire, thirty-six were unqualifiedly friendly to Labor Unions; six were friendly with the Union principle, but critical regarding the present methods and leadership; four were indifferent or non-committal; and four were hostile. This surely indicates, that, as far as the preachers are concerned, there is no great breach between Church and Labor in Los Angeles, or, if there is a chasm, they stand ready to co-operate with the Unions in bridging it. What is necessary, it would seem, is for the Church leaders and Labor leaders to get together and look each other in the face and get acquainted. Each expresses the kindest feelings for the other, why should they not walk hand in hand? And yet, Los Angeles is away behind other

cities in the matter of exchanging fraternal delegates between ministerial unions and labor unions. Such an interchange of delegates would do more to bring Church and Labor into closer relations than all other causes. Will the Church meet Labor half way?

Ministers and Trade Unions?

Some of the expressions of personal attitude of the Ministers towards Unions will be of interest. Below are given the expressions of seventeen prominent ministers of the city, representing twelve denominations.

Rev. Wm. MacCormack, St. Paul's Pro-Cathedral (Episcopal). Membership, 800; Men, —; Laboring Men, —.

"I am a believer in Industrial Freedom. My position is that the laboring man or any man has a right to organize, but has no right to say what or what not, I shall do in the exercise of my lawful liberty."

J. W. Brougher, Temple Baptist. Membership, 1500; Men, 700; Laboring Men, 200.

"I believe in labor organizing for its own development and protection. I do not believe in some of the Labor Union leaders nor in some of their methods."

W. E. Tilroe, Boyle Heights Methodist Episcopal. Membership, 800; Men, 210; Laboring Men, 50.

"Friendly in every way where they abide by the law."

Wm. H. Day, First Congregational. Membership, 2050; Men, 768; Laboring Men, 180.

"As I understand the inevitable consequence of modern industry, we must have collective capital in corporations, and we must have collective bargaining on the part of the worker, if he is to have anything like a fair chance in the competition of business. To me it seems the labor union represents the essential unity in modern society. Despite the tyrannies of which unionism has been guilty, I can see absolutely no other way than such development of the class conscience, as shall enable it to meet with something like equality the union of money. Furthermore, I feel the church has succeeded only in a small way in rendering the inspiration and service which she ought to give to the so-called laboring class."

Benj. H. Reutepohler, Salem Congregational. Membership, 107; Men, 50; Laboring Men, 48.

"I am favorable to labor unions and advocate from my pulpit such doctrines as a minimum wage established by law, laborers' liability law, etc. In the Sunday School I have a men's class with whom I study 'The Gospel of the Kingdom.' This is a laboring man's community. In a canvass recently from house to house, we found not more than half the people here attend any church. The canvass was made by ministers of seven denominations and was impartial."

Reynold E. Blight, Los Angeles Fellowship. Membership, 300; Men, —; Laboring Men, —.

"My personal attitude toward the labor unions is that of friendliness and sympathy. Many times on the platform I have defended the right of workingmen to organize. This is altogether too broad a question to answer in a brief paragraph, but briefly stated, I stand for the organization of labor, and for a larger and full measure of justice to the wage-earners. I am opposed to violence of all kinds and any propaganda that seeks to intensify the class antagonisms of the present time. I favor every movement whether within or without the labor unions that makes for a better understanding between capital and labor, the attainment of more just conditions, and the increase of a brotherly spirit among all men." Chas. Edw. Locke, First Methodist. Membership, 2300; Men, 800; Laboring Men, 240.

"My own personal attitude toward Labor Unions is most friendly. I learned the trade of a printer myself and believe thoroughly in organized labor as I believe in incorporated capital."

J. P. McKnight, Magnolia Ave. Christian Church. Membership, 800; Men, —; Laboring Men, 25.

"Very little interest in them."

Rev. C. E. Cornell, pastor First Nazarene Church—Membership, 1000; men, 350; laboring men, 300; says:

"Laboring men, I believe, must unite for self-protection. The majority of labor union men I believe to be conscientious and honest in their demands. They are, however, too often controlled by hot-headed and unreasonable leadership. This is unfortunate and a great detriment to labor unions."

J. C. Pinkerton, First United Presbyterian—Membership, 340; men, 150; laboring men, 57; says:

"The present industrial condition, created perhaps by 'organized capital,' makes necessary 'organized labor.' I am en-

tirely friendly to the Unions. Like organized capital, it loses my approbation whenever it loses sight of moral right or of the rights of others. By others, I mean, either the employers, or workmen outside the union."

H. J. Weaver, First English Lutheran—Membership, 600; laboring men, 80; says:

"Sympathetic with the idea, but do not approve of methods."

J. A. Geisinger, University Methodist Episcopal—Membership, 1027; men, 300; laboring men, 80; says:

"I believe in labor organization on principle. As I see it the trades union movement stands for collective bargaining. I do not understand how that interferes with the rights of employers and I cannot see how the working men could protect their wages otherwise. I am not so sure that the closed shop is absolutely essential to the life of the 'union,' but at least a majority of the men in each trade must be lined up with the union. Even then, however, a few non-union men can be used by the employers to irritate the union men and forestall any movement to improve the condition of the wage-earners. I believe in a minimum wage rather than the level wage, for we must always encourage skill and give great rewards to the great workers. I do not consider the strike as very effective and yet it has been used effectively in some instances. The fear of it has often operated beneficially to the workers, I presume."

"I certainly think the church has a mission in our present industrial situation and that that is chiefly to develop the spirit of brotherhood and good will between employer and employee."

Rabbi S. Hecht, Congregation B'nai B'rith—Membership, 335; laboring men, 12; says:

"My personal attitude towards labor unions is that the laboring men have a right to form unions for their protection and benefit, but that they overstep their legitimate right when they attempt to coerce non-union men; the labor of their hands develops the resources of the country, and they should, in my humble opinion, do their share towards eliminating the feeling of animosity towards the employer, as the employer should realize that there is a mutual, a reciprocal dependence between capital and labor."

Arthur S. Phelps, General Baptist Church—Membership, 563; laboring men, 89; says:

"I think labor has just the same right to organize as capital, and should both be under the same control by the law."

R. P. Howell, Methodist Episcopal South, Trinity—Membership, 900; laboring men, 250; says:

"I see no reason why labor should not organize if capital must, yet could I have my way, I should do away with both."

E. P. Ryland, Hollywood Methodist Episcopal Church—Membership, 400; laboring men, 31; says:

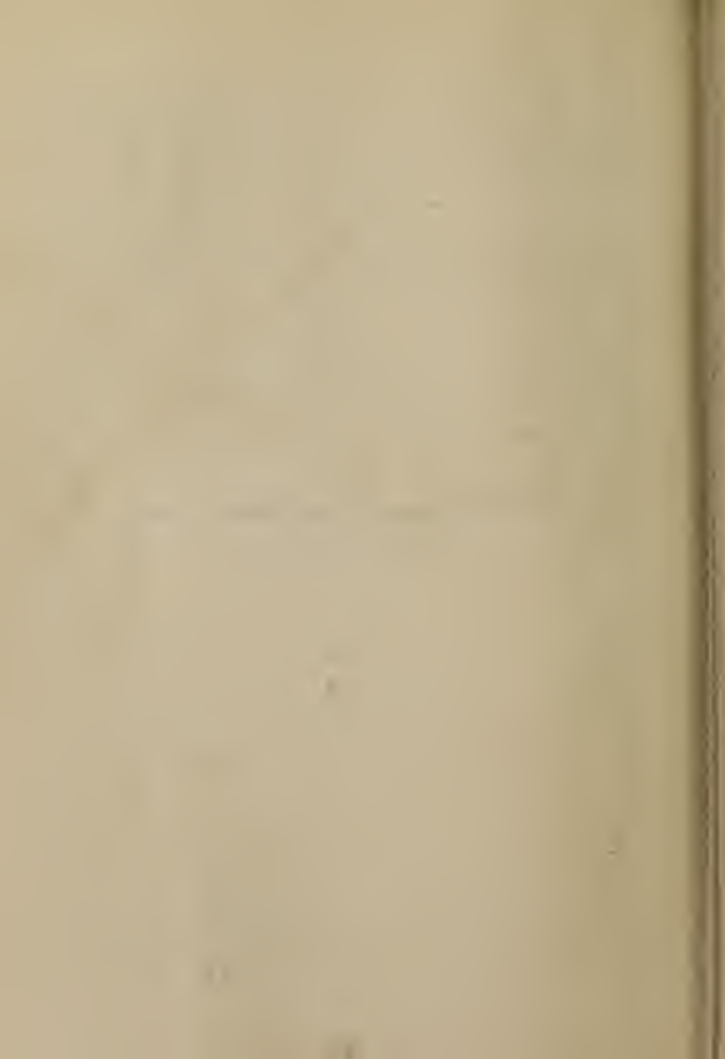
"One of unqualified sympathy. As to their conduct at times, it is one of regret, but always of hope for future."

B. S. Hodgins, First Universalist Church—Membership, —; men, 160; laboring men, —; says:

"Sympathetic in general aims, condemn some of their methods and achievements."

IV.

*The Solution of the Church and
Labor Problem*



IV. THE SOLUTION OF THE CHURCH AND LABOR PROBLEM

From the survey that has been made of the Church and Labor Problem it would seem that a solution is being worked out. Certainly, Church and Labor are much closer together today than they have been for a generation. The great question that troubled the leaders of the Church a generation ago: "How to Win the Masses," is being solved by the practical application of the Gospel of Christ to man's whole life. We are coming to feel that man must have religion in his social and industrial and commercial relations. The Church is enlarging and expanding her views of the Kingdom of God, and Labor is beginning to see that the Church conception of the Kingdom of God and the Brotherhood of Man is a larger and grander conception than her "Liberty, Equality and Fraternity." Grandeur even than the "Co-operative Commonwealth" of Socialism.

Rauschenbusch has said: "The Kingdom of God is the ideal human society to be established. Instead of a society resting on coercion, exploitation, and inequality, Jesus desired to found a society resting on love, service, and equality. The Kingdom of God is the true human society; the ethics of Jesus taught the true social conduct which would create the true society."

Peabody says: "The social ideal of Jesus Christ is to be interpreted only through his religious consciousness. He looks on human life from above, and, seeing it slowly shaped and purified by the life of God, regards the future of human society with a transcendent and unfaltering hope. In the purposes of God the kingdom is already existent, and when His will is done on earth, then his kingdom, which is now spiritual and interior, will be as visible and as controlling as it is in heaven."

"Regarding the failure of the Church in the past to rightly interpret Christ's social ideal, Griffith-Jones, in "The Economics of Jesus," says: "If the Church had realized her social function as the instrument of our Lord to carry out in the col-

lective life the principles she has faithfully enough proclaimed in the individual life, human society today would not be governed by such painfully contradictory set of forces, and it would not be so hard to fulfill his social functions in perfect obedience to the laws and principles of the Kingdom of God."

The New Attitude

Today the Church is studying with a zest the social application of the Gospel of Christ. New books on this subject are being printed by the score each year. Sociology, which used to be based almost wholly on a materialistic interpretation of history and on biological analogies, is fast becoming Christian. Sociologists are finding in Christ's program the dynamic which will produce the ideal human society.

This new attitude towards human society, this application of the gospel to man's total life, is finding expression in almost all the Churches. Many of the larger denominations have departments of Church and Labor, Commissions on Social Service, etc., which have for their aim the application of the teachings of Jesus to man's social relations. The most hopeful sign that the chasm between Church and Labor is being solved is this effort on the part of the Church to really understand the great, pressing social problems of the day. In making the Kingdom of God co-extensive with the Kingdom of Righteousness, the Church has gone a long way toward making the Gospel effective in man's industrial, political, commercial and social relations. In this concrete application of the gospel of the Son of God to man's whole life lies the solution to the Church and Labor problem.

Federation and Fraternity

The greatest factor in this concrete application is found in the new spirit of Church Federation for specific social service. The Federal Council of the Churches of Christ in America, through its Social Service Commission, is the largest single factor. Then come the various social service departments and commissions of the denominations, and the Church Federations in the cities.

If the Church would win labor she must forget the little hickerings about doctrine and polity, and exert her energies in solving the problems that are vital. The exchange of fraternal delegates between ministerial unions and Church Fed-

erations and the Labor Unions is the key to this problem. There would not be the misunderstanding there is today if ministers understood the Labor movement better, and if laborers understood the Church better. If they will come together in their counsels they will find the Carpenter of Nazareth their common Lord and Savior.

List of Books

Below is given a partial list of the books quoted in the preceding articles on "The Church and Labor Problem." Those in black type are especially recommended for more extended study of the questions under discussion:

The New Era—or the Coming Kingdom, Josiah Strong.

Our Country, (Revised Ed.), Josiah Strong.

Social Aspects of Christianity, R. T. Ely.

The Institutional Church, Edw. Judson.

Census Bulletin—Religious Bodies, 1906.

Practical Christian Sociology, Wilbur F. Crafts.

Letters from a Workingman.

The Workingman and Social Problems, Chas. Stelzle.

The Workingman and the Church, Stelzle.

Messages to Workingmen, Stelzle.

The Church and Labor, Stelzle.

Karl Marx, His Life and Work, John Spargo.

Unionism and Socialism, Eugene V. Debs.

Woman and Socialism, August Bebel.

The Religion of Socialism, E. Belfort Bax.

Orthodox Socialism, Le Rossignol.

Study of the Social Doctrines of Christianity, Yves Guyot.

The Christian Society, Geo. D. Herron.

Christian Socialism, Kaufmann.

The Churches and the Wage-Earners, E. Bertrand Thompson.

Christianity and the Social Order, R. J. Campbell.

Socialism and Christianity, Percy S. Grant.

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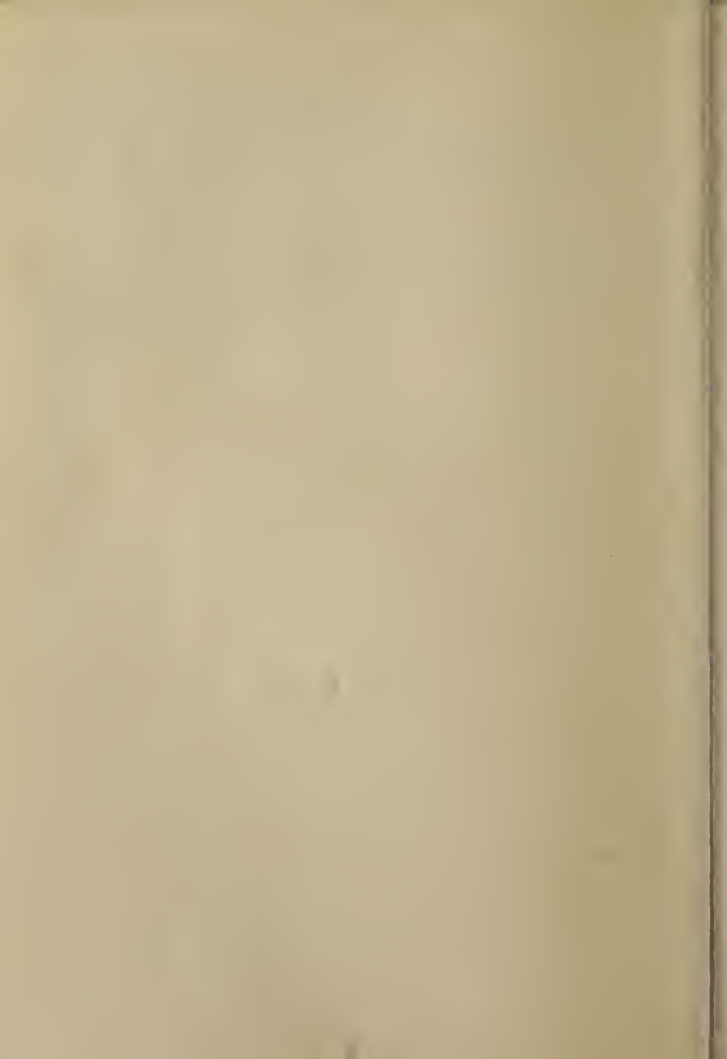
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PARABLES

OF THE

KINGDOM.

“Therefore every scribe who is instructed unto the kingdom of heaven is like unto a man that is an householder, who bringeth forth out of his treasure things new and old.”—*Matt. xiii: 52.*

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14 4 Ch. ...

TO THE READER.

Next to salvation there is no subject demanding of the Christian student, be he cleric or layman, more serious attention and intelligent consideration in these last days of the age, than that of Christ's second coming to enter upon his kingly office. Especially is this true of the watchman upon the walls, who is expected to be first to discover the "clouds" on the distant highway that cover the approach of friend or foe. Yet there is no subject of scripture enquiry upon which there are more misapprehension, indifference, and absurd expectations, than this.

With a view to incite a more careful study of the scriptures on this all-important subject, a fresh path, hitherto untrodden, is opened up to enquirers along which they may watch for the oncoming chariot wheels of the rightful heir of the world, and with spiritual eyesight behold the Bridegroom when he comes from a far country to meet his bride and take the kingdom.

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PARABLES OF THE KINGDOM.

Matt. xiii ; Mark iv : 26, 28.

These eight parables of our Lord respecting the kingdom, recorded by Matthew and Mark, were doubtless spoken on the same day and were, in all probability, the beginning of this kind of teaching by Him, for we hear the disciples asking, "Why speakest thou to them in parables?" Christ's answer is, "Because it is given to you to know the mysteries of the Kingdom of Heaven, but unto them it is not given." *Ver. 11.*

Yet the various lessons hitherto derived from these parables have been published to the world ever since they were delivered, and he who runs may read. They are not difficult to understand, and much important instruction has been given to the church and the world by these apparently simple illustrations of the truth. It is evident, therefore, that something more was intended which does not lie on the surface, something hidden from general view, something to be disclosed to chosen friends, His disciples.

But the disciples of these days know no more about these parables than did they of a thousand years ago, since the surface meaning above alluded to is the only one held by the church to-day ; how

shall we account for this? The answer is found in the fact that they are *prophetic* as well as didactic in character, and their hidden, prophetic meaning, reaching to the "time of the end," could not be discovered until such time as a sufficient number of these prophetic parables should become historic facts, whereby strong light might be thrown on the last days of the old and the first days of the new age.

Since these parables in their prophetic character are spoken with special reference to events connected with the kingdom, they must have peculiar and very intimate relation to the visions of Daniel who was the first to portray in symbolic language the latter day fifth kingdom of God, and the coming of the Son of Man to take the kingdom at his hands. (*Dan. ii: 44 ; vii: 13, 14.*)

But Daniel was told to "Shut up the words and seal the book even to the time of the end." (*xii: 4.*) From very many indications we have reason to believe that the "end of the age," to which Christ refers in verse 38, is at our doors and coincident with the "time of the end" spoken of by Daniel.

We have a right to believe, therefore, that all the peculiar prophecies pertaining to the kingdom, whether written in symbolic or plain language, in the old Testament or the New, are open to the diligent student with a good assurance that now in this "end of the age" the books are unsealed for

his inspection, and he may hope to open up their secrets if he complies with established conditions.

These parables were given, evidently, as one continued discourse, and the whole force and beauty of them are broken when they are taken separately "to point a moral or adorn a tale." The very first question to be asked in the study of them is, "What was Christ's chief thought and purpose in giving them?" What lesson did he intend to teach us as the underlying and important one?

If, as Christ himself says, they are intended to *hide* the mysteries of the kingdom from the world and open them up to those believers only who search for them as for "hid treasure," it is very evident that their proper interpretation has little to do with the gospel of salvation, for that is declared to be open and free to all and so plain that "the wayfaring man, though a fool, need not err therein." It must be evident also that they have a hidden meaning not easily comprehended and hitherto unperceived, since it has eluded the careful scrutiny of eighteen centuries. This feature comes out very fully in the fifth parable of the hid treasure.

The whole burden of these parables throughout is, "the kingdom of heaven," or, to put it in language more easily comprehended, heaven's plan for a kingdom to be wrought out upon the earth in contradistinction to the kingdoms of this world.

Christ represents himself as going into a "far country" to receive for himself a kingdom, and as returning to take possession of it. (*Luke xix: 12.*) This kingdom is, therefore, a gift to him personally from the Father.

"The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool." *Psa. cx: 1.*

Ezekiel says it is a gift of the Father (*xxi: 27.*) Daniel describes in symbolie language the very scene and act of giving. (*Dan. vii: 13, 14.*)

But every gift made to Christ, be it a soul or a kingdom, must be a free will offering on the part of the individual himself or it cannot be received. Nor can the ease be different if we suppose an aggregation of individuals combined under laws and institutions and called the State, since such corporate body or nation is equally capable of moral perception, choice and action.

That such a kingdom, given to Christ by the voluntary choice of the people, is to be an earthly kingdom, is apparent from the fact that throughout the scriptures it is declared to be a revival of the throne and house of David. (*Isa. lxi: 4; Jer. xxxiii: 5, 6; xxx: 8, 9; Eze. xxxiv: 23, 24.*)

It is equally certain that Israel and not Judah will be the leading element in the kingdom, for Christ pronounced the doom of Judah as a nation, in those memorable and pathetic words of lamentation and prophecy:

“O Jerusalem, Jerusalem, * * * how often would I have gathered thy children together as a hen gathereth her chickens under her wing but ye would not. Behold, your house is left unto you desolate.”
 “The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof.”
 (Matt. xxiii: 37, 38; xxi: 43.)

“For the birthright was Joseph’s.” (*1 Chron. v: 1, 2.*)

Judah’s national supremacy, therefore, ceases forever and is given to Israel, and all her advantages of every kind will come to her through that branch of the nation that was lost, which bore no part in the rejection of Christ, of whom it was declared they should never cease to be a nation. (*Jer. xxxi: 36; Eze. xxxvii: 21, 22; Isa. xlvii: 6.*)

It must be apparent, therefore, that the kingdom is not a spiritual but an earthly kingdom under present general conditions, *though the reign of the king may be a purely spiritual reign.* If, then, it is to be established amongst men and is to be a free will offering from the people, the conclusion seems inevitable that the people, acting in their corporate capacity, must constitute a republic of free born, intelligent citizens, and to this we believe these parables unmistakably point. It is the Father’s prerogative, as seems fit to him, to bring the people into that condition where they will be willing, as he has promised, to give the kingdom to his Son. (*Ps. cx: 1, 3.*)

Lastly, they cannot refer to the kingdom of Christ proper, for it is emphatically declared that

when he comes the first act of his reign will be to root out all that do wickedly and them who cause to stumble, and destroy them utterly. (*Ver. 41; Luke xix: 27.*) Hence the facts and conditions which are set forth in these parables, must refer to a time *preceding* the second advent of Christ, and are intended, in connection with other scripture, to give infallible proof of the character of his kingdom, the approximate time of his coming and the route along which he will come to take to himself the proffered throne of David and kingdom of Israel.

It is hardly conceivable that such minute data should be given beforehand respecting the first advent by which to prove the claims of Messiah, and no such indications or conditions be left on record to guide our inquiries in regard to his second coming, about which he gave such emphatic warnings to watch for it.

By so much as the occupancy of a throne is of greater consequence to the rightful heir than the legal proceedings by which he makes clear his claim and wins adherents to press his cause—however necessary these preliminaries may be to his success—by so much is this second coming of Christ of greater moment to all concerned, both prince and subjects, than was his first advent. The foundations of the house are indispensable, but the superstructure is the main thing in the mind of the builder and owner.

We believe, therefore, that such data have been very largely given in these parables, and that they bear the same relation to the second coming of Christ that the facts of fulfilled prophecy which surrounded the birth and childhood of Messiah, bore to his sudden appearance in the temple for its cleansing, than which nothing could be plainer nor more convincing. To this rule of interpretation no reasonable objection can be made by any Christian scholar. It was that which the Spirit honored in Simeon and Anna to their unbounded satisfaction and delight. They familiarized themselves with all the prophetic and historical conditions under which the true Messiah should come, and when the child came who filled these difficult conditions, they were certain that he was the one "who should redeem Israel." These parables supply in part the prophecies; let history and passing events supply the facts.

THE SOWER.

The first in the course of parables is that of the sower with his seed, and the different kinds of soil upon which it fell. The seed is explained to be the good "word of the kingdom" (*Ver. 19*), and the soil the understanding or hearts of men. Exposition has expended itself hitherto on the different

conditions of individual hearts in respect of their reception of the truths of the gospel of salvation, and there rests. This is the apparent or surface meaning of the parable, but salvation is not the full objective point that Christ had in view.

We have not far to look to see that the audience to which Jesus was speaking was a privileged and peculiar people, to whom pertained the oracles and promises of God. Through a long line of ancestors they had received the most careful attention and cultivation, that by and through them "all the families of the earth might be blessed." (*Gen. xii: 3.*)

When men had degenerated to such an extent that it repented God that he had made man, one family of eight persons—Noah and his three sons with their wives—was selected to continue the race and people the earth. Again, in course of time, when men were becoming corrupt, Abraham was selected from one of these families to keep alive in the earth the knowledge of the true God.

"For I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him." *Gen. xviii: 19.*

Of his grandsons, Jacob the younger was chosen before Esau because of his peculiar fitness to serve God's purpose in the great plan.

Israel was, therefore, as a people, the very best soil the world could produce into which the word

of the kingdom should be dropped. Hence we find nowhere such results as were seen when Israel from all parts of the world received the word at Pentecost with joy and gladness, and in singleness of heart called nothing their own. But long ages of careful cultivation and selection must still be done before the results of the sowing of the *word* could produce *living* seed fit for the new planting for the kingdom, as set forth in the next parable.

THE WHEAT AND THE TARES.

In this parable we observe that the seed to be sown is no longer the "*word* of the kingdom" but "*children* of the kingdom"—as results of the first sowing—and the tares are "*children* of the wicked." (*Ver.* 38.) As men and women of either kingdom they come at once, therefore, into the domain of history, and we are henceforth to deal with them as historical characters in strict conformity with the orderly arrangement of the parables.

Various expositions of this parable have been given, none of which seems to me at all probable, and some are simply absurd. The general opinion is that the planting of the church by the apostles is meant. But those who hold this opinion seem to forget that the parable calls for the planting of

good seed in a *clean* field, for the tares were planted *afterward*. This alone settles the point, for the Old World was all tares fully grown, and we cannot suppose God to be a poorer husbandman than men are, and plant his good seed in the midst of tares. Furthermore, the good seed, representing Christian men and women, were not fit for the planting here referred to, as the history of the early church clearly shows. From the standpoint of to-day we can see what no human foresight could then have seen.

To get rid of this difficulty, others hold that Christ refers to the church itself, planted, indeed, *pure*, but afterward sown with tares. These hold that unworthy members ought never to be cut off or expelled, lest "the wheat also be rooted up; let both grow together until the harvest" (*Ver. 29*). It was the practical application of this rule that led to the general corruption and decay of the early church and the developement of the papal abomination. Satan turned saint and joined the church, and his servants of all grades, following, went by thousands from the pagan into the Christian church, and the "dark ages" were the fruitful result. No more of that experiment is needed.

When unworthy members predominate in the church, God's explicit command is: "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye

clean that bear the vessels of the Lord." (*Isa. lii : 11.*) This was to be the watchword for the time of the new planting. Moreover, the field is the *world*, and not the church.

The next opinion held by any considerable number is, that the "kingdom of heaven is within you," and the tares are wicked thoughts suggested by the evil one. If we follow the injunction given we must of course let these evil thoughts germinate and grow into all manner of wickedness "until the harvest." The angels must do the reaping, not we. How supremely absurd is such an interpretation. They who hold this view forget, too, that "the tares are *children* of the wicked (*Ver. 38*), who were to be planted *after* the children of the kingdom for the new order of things contemplated in the parables.

But, further, it is not true that Christ ever uttered those words talking, as he was at that time, to the Pharisees whom he so severely condemned, however true they may be in their general application. His words were, as the margin more correctly gives them, "The kingdom of heaven is *among you*" or in your midst, yet you do not perceive it. *I am the kingdom* and embody in myself, as a gift from the Father, all the greater benefits that will pertain to the kingdom and to the children of the kingdom. "For the kingdom of God is not meat and drink"—not in ministering to the physical and sensuous nature—"but righteousness and

peace and joy in the Holy Ghost,"* which elevate and strengthen the spiritual nature. "And so it is written, The first man, Adam, was made a living soul; the last Adam (Christ) was made a quickening spirit." (*1 Cor. xv: 45.*) In the kingdom of the future,

I WILL BE JOY TO THE SAD AND DIS-
CONSULATE.

"And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." (*Isa. xxxv: 10; li: 11. Rev. xxi: 4.*)

I WILL BE HEALTH TO THE SICK AND LAME.

"I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick." "And the inhabitants shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." (*Eze. xxxiv: 16; Isa. xxxiii: 24.*)

I WILL BE COURAGE TO THE FAINT-HEARTED.

"Because thou hast made the Lord who is my refuge, even the Most High thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling." (*Ps. xci: 9, 10; Isa. liv: 14.*)

I WILL BE FOOD TO THE HUNGRY.

"And I will set up one shepherd over them and

* *Rom. xiv: 17.*

he shall feed them, even my servant David; he (Christ) shall feed them, and he shall be their shepherd." (*Eze. xxxiv: 23, 14.*)

I WILL BE LIFE IN THE MIDST OF THE DEAD.

"A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee." (*Ps. xci: 7.*)

If then this planting was not done in the Old World, nor in the church itself, nor in the hearts of men, where was it done? Christ says: "The field is the world," but there are two worlds on this planet, an old and a new. Though distinct from each other, both constitute the world at large. Now if it was not done in the Old World, as evidently, it was not, then it must have been done in the New World, and here we contend is just where these "children of the kingdom" were planted in 1620.

"That they may dwell in a place of their own and move no more, neither shall the children of the wicked afflict them any more, as beforetime." *2 Sam. vii:10.*

It was a *prepared* place for a *prepared* people. For several years previous to their coming a pestilence had been raging with such virulence that scarcely an aborigine was left within a range of ten to twenty miles of Plymouth rock. It was by no means necessary to clean a continent for the planting of a forty-acre lot. We have reason to believe from many passages of scripture that this New World was held in reserve for six thousand years

for this very purpose when in his own good time God should see fit to bring His chosen ones, "exiles," and a "remnant," to a place far removed from those that aforetime afflicted them, and plant them for a kingdom which should in due time be given to Christ for an everlasting kingdom. (*Isa. li: 16; xlix: 19; lxxv: 17; lxxvi: 22.*)

It was current in the mother country at the time of the settlement of New England, that "God had sifted three kingdoms that he might plant his wheat in America." The prophets, especially Isaiah, are full of the peculiar characteristics of this New World, in striking contrast with the old home of Israel in Palestine. It will be in order to name a few of these peculiarities.

IT SHOULD BE A PLACE OF "BROAD RIVERS AND STREAMS." *Isa. xxxiii: 21; xli: 18; xxxv: 6, 7; xliii: 19, 20.*

A LAND GROWING ALL KINDS OF FOREST TREES.

Isa. xli: 19.

A LAND ABOUNDING IN GOLD AND SILVER AND USEFUL METALS.

Isa. lx: 17.

A LAND STRETCHING FROM SEA TO SEA, TO THE ENDS OF THE EARTH.

Zec. ix: 10; Psalms lxxii: 8.

A LAND OF EASY ENLARGEMENT AS THE PEOPLE SHOULD INCREASE.

Isa. liv: 2, 3.

A LAND TO WHICH THE PEOPLE SHOULD BE MARRIED.

Isa. lxxii: 4, 5.

A NEW WORLD AND A NEW POLITICAL HEAVEN.

Isa. li: 10, 11, 16; lxxvi: 22.

All these features, and very many more which might be named,* are peculiar to the New World, and find no correspondence in Palestine or any lands adjacent to it. But as these features may possibly apply to other lands in this hemisphere, by what proof, it may be asked, do we assert that the planting of the "children of the kingdom" did not occur until 1620, and that the Pilgrim fathers were that seed?

In a matter of so much importance as this, we are not left without the most abundant evidence in the harmony of history with prophecy, by which to prove the truth of God's promises.

First, then, it could not occur for many ages after the time of the apostles, because it was emphatically declared that "that day," so often spoken of in the Old Testament as the day of glorious appointments, and restitution of all things,' could not come until the "Mystery of iniquity," then already at work, should be fully developed before the world. (*2 Thess. ii: 1, 4.*). In the process of this development the true church should be "trodden under foot," oppressed and in gloom, "forty-two months," or 1260 years, before she could throw off the heavy yoke and assert her freedom.

It is unsceptible of easy proof that the Roman Papacy—which occupies the last half of the "seven times" during which the "man of sin" represented in Nebuchadnezzar's image (*Dan.*

*For further proof see "Judah and Israel," page 161.

ii: 31) was to oppress Israel and the Church—did not commence its career until 534, A. D., from which date the forty-two months, or time, times and a half, are to be reckoned.

The “two witnesses,” also, (*Rev. xi:3*) were to prophesy in sackcloth” for a period of twelve hundred and sixty days, or years; i. e., the Old and New Testaments should utter their voice in a dead language and be practically a muzzled oracle for this long period, coincident with the times of persecution for the true church.

If we reckon both these periods from 534 A. D., the legal and historical commencement of the papal Babylon, we are carried forward into that great French revolution of 1794—the political “earthquake” of *Rev. xi:13*.

But just before this great event should occur, and while the Papacy and her subservient kings and kingdoms were in the full plenitude of power,

“In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed.” (*Dan. ii:44*.)

As it is all important to get this point clearly in our minds, let us briefly recapitulate. “That day” could not come until there should come first a “falling away” from the true faith, and a full development of the fourth kingdom,—“The man of sin”—by the formation of two independent empires—Eastern and Western—out of the Roman world, symbolized by the *legs* of the image. These two empires continued from 365 to 474, A. D.,

when the barbarians began to break up and divide among themselves the entire Roman Empire into the ten kingdoms represented by the *toes* of the image, "which laid the foundation of the power of the bishops" of Rome, which was officially recognized by the edicts of Justinian, who at that time was the acknowledged Emperor of the East and West; time, 534, A. D.

From this date commences the rule of the Papal church with constantly increasing power for 1260 years, which bring us to the great revolution of 1794, when both the Imperial and Papal powers received their death blow,* to continue a lingering death until "the time of the end," now near at hand. But before the end of these 1260 years—prior to 1794—while these kings or kingdoms were in the plenitude of power, the "God of heaven" was to set up a wonderful *fifth kingdom*, to be treated more fully in the parable of the Mustard tree.

Now the *germ* of this fifth kingdom is represented by a number of symbols, all indicating growth from very small beginnings. It is first spoken of by Jacob as the "Stone of Israel" (*Gen. xlix : 24*). Daniel speaks of it as "a stone, cut out of the mountain without hands," itself destined to "become a great mountain (or nation) and fill the whole earth"† by crushing out and superseding all the forms and principles of government represented

*For further proof see "Judah and Israel," page 218.

† Dan. ii : 34, 35.

in the image. Ezekiel speaks of it as a "tender twig" taken from the "topmost branch of the tall cedar." (*Eze. xvii: 2; Isa. lx: 221.*) Christ speaks of it as "least of all seeds" (*Matt. xiii: 32.*

"A little one shall become a thousand and a small one a strong nation." (*Isa. lx: 22.*

If this strong nation finds its very peculiar birth, as we have endeavored very briefly to show, prior to the great revolution of 1794, and we allow suitable time for the germination and growth of the symbolic "seeds" of the kingdom, where in all history can an event be found to fill so completely the conditions of prophecy in all its various and complicated statements, as the landing of the Pilgrims at Plymouth Rock in 1620? Listen!

They should come from a north country (Jer. xxiii: 8;) and from the coasts of the earth (Jer. xxxi: 8.) They came out at a time of great religious declension, that it might be fulfilled as spoken by the prophet (*Isa. lii: 3 to 6:*

"Now therefore what have I here, saith the Lord, that my people is taken away for nought! They that rule over them make them to howl, saith the Lord, and my name continually, every day, is blasphemed." *Isa. lli: 5, 6.*

The results of the Reformation had lost their influence and vitality, and all Europe was fast lapsing into that state of infidelity and spiritual darkness that culminated about an hundred and fifty years later, in the French Revolution.

THEY CAME OUT FOR RELIGIOUS CONVICTIONS.

Isa. lii: 11.

THEY CAME BECAUSE OF A CORRUPT AND OPPRESSIVE CHURCH. *Eze. xxiv: 18, 19, 31. Jer. xxx: 8, 9.*

THEY CAME OUT "WITH TEARS AND SUPPLICATIONS."
Jer. xxxi: 8, 9; l: iv.

YET THEY CAME OF THEIR OWN FREE WILL AND ACCORD.
Isa. lii: 12.

THEY WERE A SMALL PORTION OF PEOPLE FROM A GREAT NATION,
Dan. ii: 34.

This was symbolized by a "stone" partaking of the same general character as the "mountain" out of which it was cut. To say that this stone is Christ, is contrary to all sound rule of interpretation. He was not taken out of a great nation, but out of a small and servile one; neither can he himself become in any sense a great nation, though he will doubtless rule over all the nations of the earth, and in this sense his kingdom will fill the whole earth, all nations becoming, eventually, theocratic republics, towards which they are now surely tending.

They were a Saxon people, "for in Isaac shall thy seed be called (Gen. xxi: 12). They were the "stone of Joseph," or Israel, and not of Judah, and to him shall the "shepherding" of the people be. (Gen. xlix: 24). Hence it could not be identified with Christ as the "stone of stumbling," "rock of offence," and the "chief corner stone," for he was of the tribe of Judah. They were voluntary "exiles" (Isa. li: 14). They were also a "remnant" (Jer. xxxi: 7). Their departure from Delft

Haven was characterized by prayers and songs of rejoicing in the midst of their tears (*Is. li. 10, 11*). Anyone at all familiar with the history of the Pilgrims in their departure from the Old World and their settlement in New England, can see at a glance how completely the conditions of prophecy are filled by the facts. We challenge all history since the time of Christ to produce anything like it. Taken in connection with the other parables the proof is incontrovertible.

The "children of the wicked" came afterward for other reasons and purposes. It is well to observe that Tares are known as bastard or degenerate wheat, and in the early stages of growth appear just like good wheat. Only when the tares begin to head out can the difference be seen, and the time of reaping must be judged by the ripeness of the heads. The alarming increase of crime in these days, and the open defiance of law, human and divine, show that the tares are heading out, and that the time of reaping cannot be far distant.

But there is a peculiarity about the reaping that needs to be noticed. The angels are sent forth by the Son of Man to gather the tares out from among the wheat into "*bundles*" to be burned, that they may no longer propagate their pestiferous seed. Paul advises us that

"In the last days wicked men and seducers shall wax worse and worse, deceiving and being deceived."
(*2 Tim.*, 111 : 13).

When, therefore, we see men of position, influence and education, organizing themselves into

clubs and societies, now for these twenty-five years, for the avowed purpose of making good their declaration: "We will not have this man to rule over us,"* we may know of a surety that the angels are already at their quiet but fateful labor with unerring certainty and correctness, and that the destruction of the wicked out of the midst of the land is a foregone conclusion at no distant day.

THE MUSTARD TREE.

We have now come to the third in the series of parables, that of the mustard seed and tree. The obvious meaning, as held by all exegetes, is that it teaches the very small beginnings of the church and the ultimate spread of the gospel until all nations and peoples shall hear and obey. To this view there can be no objection. But there is a much deeper meaning below the surface which reveals another historical way-mark in the progressive development of the kingdom.

A tree is often used in scripture as a symbol for a man, but as nations are held throughout the same book as moral persons capable of choice and moral action, it comes very natural to be used also as a symbol for a nation or a kingdom.

Babylon is so represented in Nebuchadnezzar's dream. (*Dan. iv: 20, 22.*) Assyria was likened to a

*Luke xix: 14.

cedar in Lebanon. (*Eze. xxi: 3, 7.*) The prophet speaks, also, of the planting of a kingdom under the figure of a "tender twig from the highest branch of the high cedar." (*Eze. xiii: 21.*) Isaiah, in speaking of these latter days in which Israel should be delivered and planted in "*a new earth,*" and under a "*new heavens,*" says:

"For as a tree are the days of my people, and mine elect shall long enjoy the work of their hands." (*Isa. lvi: 22.*)

Hence we conclude that Christ used this symbol to indicate that after the planting of the "children of the kingdom," and the subsequent planting of the "children of the wicked," both elements would in due time be united into a national government, patterned after the old nation of Israel, according to the words of the prophet:

"They that serve the city shall serve it out of all the tribes of Israel." "And I will restore thy judges as at the first and thy counselors as at the beginning, afterward thou shalt be called 'The city of righteousness, the faithful city.'" (*Isa. 4: 26; Eze. xlviii: 19.*)

In the selection of his symbolic tree, Christ naturally took one having the smallest of seeds to indicate the insignificant beginnings of the kingdom. The time of *planting* would naturally be the same for the mustard seed as for the wheat. The Spirit had declared long ages before, by the prophet, that this kingdom should be born in *one day* under very peculiar circumstances, even the reversal of nature's laws, and of all political, revolutionary action.

“Who hath heard such a thing! who hath seen such things! shall a land be born in one day! shall a nation be brought forth at once! For as soon as Zion travailed she brought forth her children: before she travailed she brought forth; before her pains came she was delivered of a man child.” (Isa. lxi: 8, 7, R. V.)

This event the Spirit declared should occur, moreover, while the ten imperial kingdoms, symbolized by the toes of the image, were in full possession of their power. (*Dan. ii: 44*). All these prophecies were completely fulfilled in the historical events connected with the declaration of independence of these United States, July 4th, 1776.

In the prophecy the pains of birth of Zion's child are represented as occurring *after* deliverance, contrary to nature's law, rather than before it. Nations have been born into existence by revolution many times in the world's history, but never one like Zion's child. These, if born at all, have come into existence out of successful revolution. But in the case of our colonies, even this law was reversed, and we were born by Heaven's decree and a vote of the people in Congress assembled. Then came seven long years of painful conflict to maintain our right to live, that it might be fulfilled as spoken by the prophet: “*Before she travailed she brought forth, before her pains came she was delivered of a man child.*” History can point to no nation that celebrates a natal day like this. It was intended of God to be a birth unique in history, and it is.

In the latter-day redivision of the land among the reunited tribes, as recorded by Ezekiel, we ob-

serve that the tribes, by the portion to Levi, are no longer twelve in number but thirteen, as saith the prophet: "Joseph shall have two portions." (*Eze. xlvii: 13; xlviii: 13.*) Is it not something more than a mere coincidence that these colonies at their national birth consisted of just thirteen independent States?

This child of Zion, following the natural law of the individual and unregenerate, combines the two-fold element of good and bad, according to the determinate wisdom and counsel of God, and is under His especial care and dominion, as it is written:

"Rule thou in the midst of thine enemies." (*Ps. cx:2*.)

"The kingdom of the world is become the kingdom of *our God*," but another revolution must take place,—similar to the above in that it must be by decree of the people,—before it can become the kingdom of "his Anointed One." (*Rev. xi: 15.*) The *after* pains in *this* re-generation will be more terrible than before, in that it will involve the *destruction* of the wicked by a law of their own choosing, as saith the Spirit, "They have sown to the flesh, they shall of the flesh reap corruption." (*Gal. vi: 8.*)

This nation, born in one day "in the days of these kings,"* and now under the special care and direction of the Father, is intended as a gift to his Son, as saith the prophet.

*Dan. ii: 44.

"I will overturn, overturn * * * until he come whose right it is, and I will give it to him." (Eze. xli: 27.)

It is the Father's prerogative to so order events by the needs and exigencies of the hour, that the people shall be willing to give the nation into the care of the Son, as it is written: "Thy people shall be willing in the day of thy power." (*Ps. cx: 3.*) "Sit thou at my right hand until *I make thine enemies thy footstool.*" (*Ps. cx: 1.*)

It makes little or no difference what the causes may be that shall lead the people to make this offering of the nation's allegiance to Christ, but it must be a *willing* offering from the people, for he will accept of no other. It is not difficult to see that the moral questions now before the people and demanding a settlement in conformity with God's law, are all pointing to the highest of all national questions on which the fate of this nation—and all other nations eventually—will turn, as did that of Israel in the olden time.

"If the Lord be God, follow him; but if Baal, then follow him." (1 Kings, xviii: 21; Isa. xl: 9.)

The Lord's "Anointed One" is ever working towards a higher plane of living for the individual "until we all come in the unity of the faith and of the knowledge of the Son of God unto a *perfect man*, unto the measure of the stature of the fullness of the Christ." (*Eph. iv: 13.*) "If any man be in Christ he is a new creation, old things are passed away, behold all things are become new." (2 Cor. v: 17.) Be ye therefore perfect, even as

your Father in heaven is perfect. (*Matt. v: 48.*) Is it possible that nations of this latter day who are accounted of God as personalities, capable of moral action, and addressed by him as such throughout the Scriptures, have no higher destiny than the nations of antiquity because they forgot him and his law?

The Father is virtually saying to-day to the people of this nation: "You are able intelligently to choose your political rulers, whom will you have for your moral rulers?"

"Be wise now therefore, O ye kings, be instructed ye judges of the earth; serve the Lord with fear and rejoice with trembling * * * Kiss the Son lest he be angry and ye perish from the way when his anger is kindled but a little. Blessed are all they (the nations) that put their trust in him." (*Ps. II: 10, 12.*)

Only by falling into line with God's law and plan of government can we be saved from the fate of the ancient nations, as saith the prophet; "The nation and the kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." (*Isa. lx: 12.*)

The present trend of political thought and action, the world over, is toward greater freedom for subjects and a republican form of government, and we have the Word of God for it that all nations will yet adopt this plan, largely through the example and influence of these United States, and finally come into harmony with heaven's plan for a kingdom, a theocratic republic. The Psalmist says:

“All kings shall fall down before him, all nations shall serve him.” (1xxii: 11)

They shall be repudiated and driven out with their “divine rights” and false systems of government, which shall “become as the chaff of the summer threshing floor.” (*Dan. ii: 35.*) Inasmuch as nations have no existence beyond this life, it follows that all promises of Israel’s national greatness in connection with Christ’s kingdom must be under present conditions of material life, and to this the scriptures fully agree.

Meantime our national tree is gathering to itself “birds of every wing to lodge in the branches thereof,” so many, in fact, that there is fear in many quarters that the branches may break. But He who provides for the birds of the air and hears the ravens cry, will assuredly protect us from serious harm as we welcome to an inheritance “*the stranger that sojourneth among you, who shall beget children among you.*” (*Eze. xlvii: 22*). While therefore the mustard tree symbolizes this nation of ours, set up in one day by the “God of heaven in the days of these kings,” to which every nationality under the sun has been welcome, it also includes in the wide sweep of its branches all nations, peoples and languages under the sun.

In view of its extremely small beginnings we may well exclaim with the prophet: “How has a little one become a thousand, and a small one a strong nation.” (*Isa. lx: 22*). “The tender twig from the highest branch of the high cedar,

planted upon a high mountain and eminent," has indeed become a goodly tree, under the shadow of whose branches "fowl of every wing may lodge." (*Eze. xvii: 22*). "Enlarge the place of thy tent, let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords and strengthen thy stakes." (*Isa. liv: 2; xlix: 19, 21.*)

From thirteen original States we have come peaceably by purchase or treaty into the possession of forty-four, with a prospect of embracing at no distant day the entire continent. The "stone cut out of the mountain without hands" has itself become a great mountain or nation which promises to fill the whole earth with its God-given plan of government, and this peculiarity pertains to no other nation or kingdom on the face of the earth.

THE LEAVEN IN THE MEAL.

The fourth in the order of the parables is that of the "leaven hid in three measures of meal until the whole was leavened." Here the plain, obvious meaning, as generally held, is to show the power of the gospel to permeate society and the world, and bring them into subjection to the law of Christ "until every knee shall bow and every tongue confess to the glory of God the Father." (*Isa. xlv: 23; Phil. ii: 10, 11.*)

But here again we note peculiar features beneath the surface that mark the parable as another mile stone in the progress of events past or present, telling of the distance travelled and the probable end of the journey.

It has been a matter of wonder with many that leaven which is the emblem of sin, corruption and decay, should have been used by Christ to illustrate the operation of the Spirit in his kingdom, and various reasons are urged in extenuation. But the very peculiar fitness of the emblem to convey Christ's *hidden* meaning in its relation to the other parables will be seen as we proceed.

True to its character as an emblem it indeed represents the wicked, unregenerate element in society as we see it to-day, working through human agency to bring the whole world "under the dominion of sin," corruption and death. The tares represent the *secret* efforts of the great enemy of God and man; the leaven illustrates the outcroppings of evil pointing to ultimate ruin. The first simply cumber the ground; the other seeks to bring everything within its influence and to its own level. But God says he will "make the wrath of man to praise him, and the remainder of wrath he will restrain," making all things to work together for good to those who love him.

We may expect then that this symbol of corruption has some good quality in it after all for, without it, the meal and the dough would be and re-

main a dead, inert mass, of little use to man or beast. Introduce the leaven, and latent energy begins to show itself; the active, quickening principle displays its use.

In God's preparation for the time when the kingdom shall be given to his Son, equipped with all manner of useful and precious things, he allowed the leaven of unrighteousness to be introduced by human agency as a quickening and educating element among his chosen people.

"For the children of this world are wiser in their generation than the children of light." Luke xvi: 8.

Notice, it is a woman who hides the leaven in the meal, even as Eve in the garden was the medium by whom sin entered the world. "and their eyes were opened to know good and evil;" results are apparent, they show for themselves. To this quickening energy of the leaven in modern life we owe in very great measure the boundless wealth of this nation to-day in lines of communication for persons or thought with all parts of the world; the luxuries of life in "modern improvements;" elegant homes and magnificent public institutions.

We would not be in possession of a Biblical literature beyond all price, but for the antagonism of modern free thinkers and their assaults upon our cherished Bible. We had not had our gigantic missionary operations, but that our sympathies were drawn out by the knowledge of the degraded condition of the heathen. We had not rid ourselves

of the foul blot of human slavery, but for the designs of the wicked to rivet more closely the chains and extend the area of slavery, even at the price of this glorious republic.

Thus it is with present agitations on all moral questions which call for right decisions in the near future, to prepare the way for the coming of the King. This is the day of free thought and free expression of opinion, as never before in the history of the world. Who shall say that we are not, in the main, wiser and better for it. Wiser we certainly are, it lies within our own choice if we are better for it.

But now this leaven of evil, true to its nature, threatens to make the whole lump a mass of corruption if suffered to go beyond a certain point, and what is to prevent it? Where is the remedy? In this lies the aptness and beauty of the parable in its application to the present condition of society, which is fulfilling in a marvellous manner the prediction of the apostle;

"That in the last days (of the age) perilous times shall come: for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, breakers of faith, false accusers, incontinent, fierce, despisers of those that are good " * * * (2 Tim. iii: 1, 2.)

When the domestic leaven has accomplished the end for which it was hid in the meal, the good housewife subjects it to the action of fire, when, presently, all the corrupt element is expurgated and

lo, we have the sweet loaf for use, evidently a "survival of the fittest." Just so the Lord Jesus, to whom all judgment is committed in his relation to society and the world, will judge just at what point it is necessary to bring the "children of the wicked" under the fire of divine love, that all bitterness and anger and malice and devotion to the god of this world may be burned out, and only that which will conserve the best interests of the individual remain. "For our God is a consuming fire." (*Heb. xii: 29.*)

The parable marks, therefore, in a very peculiar manner these present days, when the Lord is sending out so many laborers into his harvest and so abundantly blessing their efforts by the convicting and converting power of the Holy Spirit. For the next fifteen or twenty years, then, we may expect not only that the leaven element of society, that determines against all benign influences to still remain leaven, "will wax worse and worse, deceiving and being deceived," but that the Holy Spirit will also be poured out with ever increasing measure for the salvation of men from utter and complete destruction.

"For, where sin abounded, grace did much more abound." (*Rom. v. 20.*)

But what is true of the consuming nature of God's love in relation to the individual, applies with even greater force as it relates to the national life. In the one case the Spirit of God operates on a person's will to drive out the leaven element and

to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. vii: 1.) In the case of the national personality or life this would be impossible, but we can separate ourselves from the elements of evil by an *expression of our choice*, and leave to God the execution of the judgment for the highest good of the greater number, according to the words of the prophet:

"And I will turn my hand upon thee, and purely purge away thy dross and take away all thy tin; and I will restore thy judges as at the first, and thy counsellors as at the beginning; afterwards thou shalt be called the city (or nation) of righteousness, the faithful city." (Isa. i; 25, 26.)

There is no statement of Scripture more sure of accomplishment by its unequivocal character and frequency of repetition than that the judgment of the wicked at the end of the age will be swift, decisive, and irremediable. In this case we may fairly assume that the same angels sent forth of the Son of man to "gather out of his kingdom all things that offend and them which do iniquity," will at the same time and in the same manner apply the "firing out" process to the purging of the leaven element of incorrigible wickedness from the national body politic represented by the meal. Deliberately "they have sown to the flesh, let them of the flesh reap corruption." "Let sentence be executed."

HID TREASURE

The next parable of the hid treasure points the fifth landmark along the route the King's Son will take to reach the home of his bride, for his marriage is coincident with his taking the kingdom. It tells of the difficulty to be experienced in finding the secret of the Father respecting the kingdom that "cometh not with outward show," it is hidden. Hence, as already observed, it cannot refer to the gospel of salvation, for that is offered to all without money and without price; there is no secret about it, whosoever *will* may take it.

In the preceding parable human instrumentality hides the leaven and results are apparent. Here the agent is unseen and results are to be sought for, though with little hope of success, since no clue is given to guide one in the search; the lucky finder in the parable seems to have stumbled upon the treasure.

In the frequent political changes and general insecurity of wealth in the olden time, treasure was often hid as securely as possible to provide against possible need, the secret of which could only be known to the owner or to one entrusted with the place of concealment. The agent in the parable who hides the treasure is presumably the Father, and the treasure is the knowledge of the kingdom as related to its character, and the time and manner of its appearance.

It is "hid from the wise and prudent" that it might be *revealed* in the Father's own good time to babes. Learning and "ripe scholarship" have therefore no more to do with the finding of this treasure than in the case of the material wealth hid in the field. Thus far, by constant digging for this particu^{lar} treasure, the learned have helped very largely to bury it still further out of sight, and made it, by false interpretations and theories, more difficult to find than before.

Many are looking for it to drop with the New Jerusalem from the "clouds" most any day, and these are the last to look for the treasure along the busy walks of life or in a pasture. It *must* come from the *clouds*, and they will not look for it in any other quarter. A few prominent passages of scripture and a wide field for imagination, fix their gaze heavenwards, and they are satisfied to look no further.

"But as for me this secret is not revealed to me for any wisdom that I have more than any living," (*Dan. ii. 3*) but that the glory might be to God and all his own. Like the man in the parable I may be said to have stumbled upon it, though seeking for it these many years. It was hidden thus securely for the very purpose of eluding the search of those who by superior learning thought to find it, until He who owns the treasure desires it for his own use, in his own way, and gives it to whomsoever he will.

Thus Christ himself hides the secret of the kingdom in these very parables which are generally thought to illustrate and make plain the truth he seeks to teach. Surely they must have a hidden character when we see that the searching for ages past has got no nearer the truth than that the "kingdom of heaven is within you," and that the heavenly city is to drop from the clouds (*Rev. xxi: 10*), and may drop any day.

As well might Noah have proclaimed that his ark would drop from the clouds all ready for occupancy. Arks are built by slow and painful process day by day. Kingdoms are usually built up from small beginnings by the slow accretions of ages and by bloody conquests. In this respect, it is true, Christ's "kingdom is not of this world"—is not built up nor conducted after the fashion of this world—yet it is none the less an earthly kingdom. It "cometh not with observation" or outward show, yet none the less it grows.

"First the blade, then the ear, then the full corn in the ear." (*Mar. iv: 26, 28.*)

These very parables tell in a most remarkable manner the details of development by which the kingdom of God should be built up beginning, as we have seen, as far back as Abraham and even to Noah, for the preparation of the soil in which to sow the "good word of the kingdom" from the Messiah's own lips. Yet no one seems to have seen, hitherto, their peculiar meaning in this respect, because of certain declarations of Christ

which have thrown much mystery around his advent and his kingdom. One such saying is this:

“But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father only.” (Mar. xiii: 32.)

This is just what the parable teaches, that the secret of the treasure is not to be discovered until the *Father* permits its finding and guides men to it, close on to the “time of the end.” (*Dan. xii: 4; 2 Thess. ii: 3*). A growing opinion is, that we are nearing that time.

It was not at all necessary for them to know any more than the Spirit saw fit to reveal. Christ says of himself: “As my Father hath taught me I speak these things.” (*John viii: 28*). In the giving of these parables he brings the events up to the first act of his own reign and knew very well that long ages must elapse before the “children of the kingdom,” purified by trial and educated by experience, would be fitted, finally, as good seed to be planted in a clean field for the kingdom that, in due time, was to be his own.

Noah, to whose times Christ likens his own second advent, could not have told for the life of him when that ark would be finished; yet he could have said to all questioners, “I have no idea when it will be done, but if you will watch the progress of the work you will be able to tell as well as we when the “last spike” will be driven. So Christ says to us:

“Watch,” for “as it was in the days of Noah, so shall it be in the days of the Son of Man.” (Lu xvii: 26.)

But if this treasure truth is hidden by parable and symbol and mystic sentences, it is covered up still more by the “traditions of men” and the learned interpretations of the “wise and prudent.” Strangely enough they seem to have adopted the same rule of interpretation as that by which the doctors of the law formulated their theories in relation to the first advent, with such delusive and fatal results.

Their rule is this: “The plain and obvious reading of a text of scripture is to be taken as giving its true meaning, if it will make sense; if not, then read it otherwise.” By this rule the “expounders of the mysteries” in the olden time believed in a literal “*first resurrection*,” because it was written, “*I will send you Elijah the prophet before that great and dreadful day of the Lord come.*” (Mal. iv: 5.) They believed their Messiah and King would come suddenly from some mysterious source, probably from the clouds, in full bodily form, because it was written “*The Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in.*” (Mal. iii: 1; John vii: 27). They believed he was to be a mighty king upon the throne of David because of Isaiah’s prophesy, (i: 6, 7,) and many others spoken in plain, unequivocal language.

Thus it was with all their interpretations and theories, and they seem to have bequeathed the

same rule of exposition to the wise and prudent of modern times by which to unfold the mysteries of the second coming. They rejected Christ at his first advent because he did not fit the theory, and their followers have been expecting a Messiah ever since. May the Lord deliver his people from rejecting him again for like reasons. *Then* the rulers and the rabble rejected him, and the people at large were supinely indifferent. In this latter day all will have a voice, and our *reserve oil* will be found useful in helping us to a wise discernment, if our lamps are lighted by the Spirit of God.

If we are reproducing the same theories by the same rule in these last days, we have ground for suspicion that the same underlying, impelling spirit of evil is at work now as formerly. These modern theories are, as one has aptly said, "a bold deal in futures," and each theorist can have his own interpretation to suit himself, inasmuch as nothing can be proved until all is past, and then it is too late to meet the Bridegroom and enter in to the marriage supper.

A much safer rule was adopted by Simeon and Anna, with eminent success and joy to themselves. They were "waiting for the consolation of Israel," and wisely informed themselves of *all the conditions* under which the promised Messiah should come as to time, place, and by whom. When the wise men filled Jerusalem with their enquiries, these godly people noted the *facts* of the case and found

the predictions completely filled as far as they went, but they had enough to fill them with exceeding great joy when, forty days afterwards, they saw that infant before them in the temple.

When, thirty years afterwards, the long looked for Messiah came "suddenly to his temple"* for its cleansing at the commencement of his ministry, it was a matter of easy demonstration to look back to the days of his childhood and see how completely he filled the conditions of the prophetic record as no other mortal could or ever can. By what were then fulfilled, enquirers would have good reason to believe that the remaining prophecies concerning him would also, in their order, be completed.

Just so the prophecies of the Old Testament respecting the Messiah's second coming are concentrated in part, so to speak, in these parables, and have become unmistakable historic facts, or are now passing into history before our eyes. Is our spiritual vision sufficiently clear to see their significance? If not, how then shall we be able to see the Bridegroom when he comes, and enter with him to the joyous festivities of the marriage supper in the home of the bride?

But not only have false interpretations served to hide the treasure, but the very Word itself, through long ages of the past, has been bound up in a dead language to "prophecy in sackcloth," as predicted, for twelve hundred and sixty years. Only since the death blow was given to the "Man of

* Mal. iii. 1.

sin" in 1794, have the scriptures been sown broadcast to the people—"taken up to heaven in a cloud"*—and the midnight cry sounded forth to prepare for his coming.

Thus by all these various devices by friend and foe, has the secret of the kingdom been hidden, though the gospel of salvation through a crucified Redeemer has been comparatively free, without secret, and within reach of all earnest seekers. How ought we to prize this treasure when found, which God has thought so precious and worthy of such care in hiding as to baffle the skill and learning of the ages in their search for it.

"Let us also fear lest a promise being left us of entering into his rest, any of you should seem to come short o' it." (Heb. iv: 1.)

If the treasure was hid in a *field* under the feet of passers by, the inference is very plain that the secret of the kingdom lies along the common scenes of life, and is not to be found by looking to the "*clouds*" for a solution.

THE GOODLY PEARLS.

- The next parable of the goodly pearls, the sixth in the series, is a very peculiar and a very precious one, and shows more than any other of the parables Christ's knowledge of the working of natural forces in their most secret forms. Search through

* Rev. xi: 12.

the natural world, and no other object could be found to express so admirably the peculiar meaning, open and hidden, that he wished to convey in relation to the kingdom.

The parable is usually held to convey the same general meaning as that of the hid treasure, expressed by a different illustration, to show the great value of salvation through Jesus Christ. This is indeed its surface meaning, but beneath the shell we hope to discover the underlying purpose of the object lesson as related to the kingdom, and mark another advancing step towards it.

We have seen in the parable of the leaven that although it was purposely hidden in the meal, yet its effects are soon apparent in the quickened energy imparted to the meal—which, otherwise, remains inert and almost useless—and that results are seen in the body corporate all along the line of intellectual, social, commercial and material life.

But in the parable of the pearls results are not easily seen, and must be sought for in the home life of the pearl producing mollusk, beneath the shell, though the pearls themselves are represented as being sought for in the market place of busy life.

The pearl is not a natural growth like mineral gems, but is the result of an irritation on the inner side of the shell, and is generally produced by a parasite seeking to enter the shell from the outside. It may also be produced artificially by introducing any irritating substance within the shell.

As soon as the oyster is aware of the danger from the parasite, or feels the artificial cause of irritation, a soft, translucent substance begins to exude from the mother of pearl lining of the shell, and completely covers the foreign substance and irritated spot in self protection, and thus the pearl is formed; the greater the irritating cause, the larger the pearl.

Thus also the flowers, when trod upon and bruised, give forth their sweetest fragrance. By these lessons Christ would teach us a most important truth that,

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." (Eph. v: 22.)

How admirably adapted, then, is this simile of the pearl to set forth the present position of Christ's true disciples in connection with the parasites of evil, so necessarily associated with us in our preparation for the kingdom. "Behold, I send you forth as lambs among wolves; be ye, therefore, wise as serpents and harmless as doves." (*Matt. x: 16.*) "But I say unto you love your enemies, do good to them that hate you. Bless them that curse you, and pray for them which despitefully use you. (*Lu. vi: 27, 28.*)

We are coming to learn more clearly than ever before that Christ desires the fruits of the Spirit more than a correct formula of faith, toleration rather than resistance and persecution. His people are coming slowly to understand that if they have

not the spirit of Christ they are none of his, though they may cry out, "Have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?" We are ceasing to quarrel over doctrines formulated by man, and are seeking in the quiet chambers of spiritual life, as we come in contact with the irritations of daily service in the world, to cover all with the fruit of the spirit, the pearl of beauty for the diadem of our king.

By the slow process of attrition and irritation the diamond takes on its beautiful, refracting faces, and flashes its rays of light in matchless forms, but there is no life there. The quiet beauty of the pearl, however, wrought out in the hidden recesses of life under pain and irritation, is of such value that our merchantman sells all that he has that he may purchase it.

But the merchant is seeking his pearls in the open market, not seeking nor buying them in the shell. By this we may learn that the graces of a lovely christian character are more to be sought for among the busy activities of life than in the cloister, the prayer-meeting, and the church.

"Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven." (Matt v: 16.)

It is this very character that is coming into demand as never before, that points another advance along the road to the kingdom.

In the early church many thousands of people

devoted themselves to a holy life by secluding themselves from the world, and appeared to drop its vanities by living a mendicant's life in tattered garments and uncleanly bodies. They got the cheap reputation of sacred characters, but when the opportunity offered of persecuting those of an opposite faith or of raiding an opulent heathen temple, or an Arian house of worship, their "true inwardness" was quickly exposed. An infinite distance stands between these ancient Christians and the great body of the church to-day, but the ideal that is being wrought out is far beyond either.

"It doth not yet appear what we shall be, but when it doth appear, we know that we shall be like Him, for we shall see Him as He is." (1 John, iii: 2.)

THE DRAW NET.

We have come now to the seventh and last of the parables as recorded by Matthew, that of the division of the fishes. We have seen in the previous parables how God has been working through all the long ages of the past to prepare his chosen people Israel as good soil for the reception of the seed of the Word from the lips of the Son of God and those commissioned by him. We have seen that the results of this sowing and reaping through long ages of discipline, trial and sifting, came to

be at last Christian men and women fitted to be, themselves, planted as seed for the kingdom, a prepared people for a prepared place in a new world.

We have shown that shortly afterward, in the same field, the "children of the wicked" were also planted to continue till the harvest at the "end of the age." That out of these two elements the God of heaven set up his kingdom under the symbol of a mustard tree in which all nationalities are finding shelter.

"And they shall be unto you as born in the country among the children of Israel." (Eze. xlvii: 22.)

We have seen that these two elements of society are working out, under the simile of the leaven in the meal, mutual good according to the divine purpose. That these purposes and plans respecting the kingdom, and even the kingdom itself, are "hid from the wise and prudent," like treasure in a field, to be revealed to whomsoever the Father wills, but that now in the "time of the end" we may look for the revealing of them. That at last in the midst of all this disciplining, sifting and purifying process we are beginning to perceive the pearls of Christian character developing themselves amid the trials and perplexities of life in preparation for the coming of the king, in other words, putting on the wedding garment "without spot or wrinkle or any such thing, but that it should be holy and without blemish." (*Eph. v: 27.*)

But now we come to the summing up of results, and learn in this seventh parable what is to be the practical outcome of these quiet yet stupendous preparatory efforts in the building of kingdoms after heaven's plan, and not after the fashion of this world as hitherto pursued. This parable is usually held to refer to the general judgment of the last day. It certainly portrays a selection, a separation of the good from the bad, and a *judgment* upon the bad fishes, for they were cast away as useless, but by no means does it portray a judgment beyond the bounds of this life, nor a judgment at the end of time, but rather at the *end of the age*, now near at hand.

Daniel is the first to give any definite description of the judgment before the throne of the "Ancient of days," but it is all in symbolic language and has no other reference than to the doom of the four kingdoms—represented by the "beasts" that rose out of the sea and, also, by Nebuchadnezzar's great image, "the man of sin" (*Dan. vii: 3 and 26; ii: 37 to 43.*) John takes up the same symbolic language and elaborates the fourth kingdom and the little horn of Daniel, and ends with a terribly graphic description of a judgment differing only in that the first is of nations and the last is of individuals (*Rev. xix: 13*), according to the words of the prophet, "Every man shall die for his own iniquity." (*Jer. xxxi: 30.*)

If all the preceding parables represent events connected with this age, as they certainly do, then

this one does also, and refers to conditions of life already beginning to develop themselves in connection with the great moral questions of the day. The tares are heading out and must be burned. The leaven of wickedness threatens to engulf all in a common ruin, and fire must be applied to eliminate the evil and leave the good. Certainly the selection of the good and destruction of the bad fishes points the same way. It has been selection all through the ages; now comes the "judgment" and a "survival of the fittest."

"Because He hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained." Acts xvii: 31.

Heretofore we have been dealing with the past and present days, but now we must deal somewhat in futures. Yet surely we may be allowed to follow out our rule of interpretation by facts already established, to find a reasonable solution for that which is still in the future.

The scene is laid by the shore of the sea which represents as a symbol, "Peoples and multitudes and nations and tongues." (Rev. xvii: 15.) In Matt. xxv: 32, Christ tells us that all *nations* shall be gathered before him, which certainly can have no reference to the unseen world, for *nations* have no existence beyond this life. Nor can it mean that they are to be gathered on one day, for all the fishes in the sea were not gathered at one time nor in one net.

A peculiarity of scripture prophecy is that when

an event is *begun* to be accomplished, it is spoken of as done and finished, as an event of the past. This is said sometimes where only the *causes* are at work to produce certain results, and they are spoken of as already accomplished. This is the case in the account of the destruction of the Temple, one hundred years before the event occurred. (*Isa. lxi: 10, 11.*) Eighteen hundred years before the event, John speaks of the setting up of the kingdom as if it was already an accomplished fact. (*Rev. xi: 15*). So when the apostle speaks of a day in which he will judge the world, we are not at liberty to limit it to any brief period but, rather, to a day when he will commence to judge the world, though it may take a thousand years before the last nation shall be judged. When it is *begun* it is an accomplished fact, in the mind of God, for all.

“For one day is with the Lord as a thousand years, and a thousand years as one day ” (2 Peter, iii: 8)

Though the angels do the work of separation in our parable, as in the parable of the tares, at the end of the age, yet doubtless the Son of Man is the unerring judge, as in Matt. xxv: 31, when “he shall come in his glory and all the holy angels with him” to give to every man according to his works. There is no evidence that the glory here spoken of is any other than that which comes from final victory over the prince of darkness, the god of this world.

When Christ gained his first converts at the

Jordan and established in their minds the proofs of his Messiahship, it was a presage, according to the usage of scripture just laid down, of his complete victory over the "prinee of the powers of the air." He was warranted in saying, "The kingdom of heaven is at hand, though he knew as matter of fact it was ages away.

But when he captures the first *kingdom* from Satan's grasp, the angels are warranted in shouting with loud hosannahs, "The kingdom of this world *is become* the kingdom of Jehovah and of his Anointed One." The four and twenty elders also, speaking for redeemed Israel, take up the glad strain, saying:

"We give thee thanks, O Lord God almighty, * * * because thou hast taken unto thee thy great power and hast begun to reign." (Rev. xi: 16 R. V.)

Satan's walls began to crumble and his kingdom to vanish when the "God of heaven in the days of these kings" set up his kingdom in "one day," symbolized by the mustard tree; and as that event and this division of the good from the bad fishes are consecutive parts of the same historic period, we have not the slightest reason for supposing that this parable carries us beyond this life or even to the end of time, and portrays the final judgment.

There is not the shadow of a warrant for believing that the good fish do not still remain fish, and the "children of the kingdom" remain in the body to enjoy the fruits of their long contact

with the "children of the wicked" and their victory over "the world, the flesh and the devil."

"Mine elect," says the prophet, "shall long enjoy the work of their hands," "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." (Isa. lxx: 22; xxxii: 18.)

In corroboration of this view we find Christ represented as saying on his "return from a far country" to reckon with his servants, having received the kingdom, "But those mine enemies who would not that I should reign over them, bring hither and slay them before my face." (*Lu. xix: 27.*) This very clearly connects the parable with the coming of Christ, when he will "gather out of his kingdom all things that offend and them that do iniquity." (*Ver. 41.*)

This is made still clearer, as connected with earthly scenes and events, by the parable of the ten virgins, one of the last that Christ uttered respecting the kingdom, where the Bridegroom from a far country comes to meet his bride, hold the bridal festivities in *her home*, and dwell there for an indefinite time, that the scripture might be fulfilled which saith:

("Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God," (*Rev. xxi. 3*))

The evidences throughout the scriptures that the "children of the kingdom" remain on the earth after the destruction of the wicked, under corporeal and corporate conditions, as at present, are

most abundant and explicit. "For evil doers shall be cut off, but those that wait on the Lord they shall inherit the earth." (*Ps. cxviii: 9, 22, 29, 34; Prov. ii: 21; Rev. v: 9, 10; Isa. chapters 60 and 61.*)

We have therefore every reason to believe—and nothing to the contrary—that the realization of the scene portrayed in the seventh parable is not only not far distant, but that it is intimately connected with the great event of the ages, even the coming of our King to take the kingdom, destroy the corrupt and worthless element of society—his enemies—by a law of their own choosing, and dwell with his people "throughout all generations, as long as the sun and the moon endure." Even so, come Lord Jesus!

THE SEED CORN.

But lest we should draw false conclusions from these harvests of evil, as seems generally to have been done, there was given another parable, apparently at the same time and place, but recorded only by Mark as an addendum, to counteract this impression and show that the harvest of the wheat is a different affair altogether, and at a different period from that of the tares,

Let us not imagine that the reaping is done with

a modern harvester or even with the scythe of Old Time, "Which cuts down all, both great and small." Christ says that in the time of the harvest he will send forth his angels and *gather out* the incorrigibly wicked and *destroy* them. The angel of Death will cut as clean a swath as he did in the case of the first born of Egypt, "from the first-born of Pharaoh that sitteth upon his throne, unto the first born of the maid servant that is behind the mill." (*Ex. xii: 5*). But as the children of Israel remained in the same general conditions of domestic life as before, so will the children of the kingdom remain in the kingdom—gathered "into his garner."

"I pray not," says Christ, "that thou wouldst take them out of the world, but that thou wouldst keep them from the evil." (*John, xvii: 15.*)

This eliminating process will be repeated, under the same general conditions, in every nation under the sun as they become intelligently able to decide the great question of the ages, "God or Baal," until the world is purified of its corrupting elements and Satan is restrained of his soul destroying power.

"For the nation and the kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." (*Isa. lx: 12.*)

But the last parable of this series shows that still another seed is to be added to the list, whose harvest shall not come until the whole world has become like the "full corn in the ear," ready for the final harvest. If the season for planting is the

same for the wheat, the mustard seed, the "tender twig from the highest branch of the high cedar," the stone cut out of the mountain, and refers to the same historical period, as we have attempted to show, then the planting of this seed corn belongs to the same time, and after developments are to be reckoned from it.

If the mustard *tree* shows the first results of the planting of the mustard *seed*, then the "*blade*" of our parable synchronizes with it and shows the first results of the planting of the seed corn; and if the giving of the first kingdom to Christ in the near future is a sure outgrowth of the kingdom of the God of heaven, represented by the mustard tree, and gives presage of the time when all nations shall serve him, then the "*ear*" synchronizes with the same event and gives promise of the future harvest of the "*full corn in the ear*," when "every knee shall bow and every tongue confess to the glory of God" the Father.

This parable, as recited by Mark, is a necessary adjunct of the other seven, in that it shows that the destruction of the wicked, indicated in the second, fourth and seventh parables, does not prove the finality of earthly affairs and the introduction of the general judgment, as now so generally held but, rather, that the world will then be in just the condition to receive the blessing of the dispensation of Christ under the most favorable circumstances.

The hidden power of the day of Pentecost rested in the accumulated *facts* of Christ's whole life, from the cradle to his ascension—in perfect accord with the prophetic record from their own accepted scriptures—of which, very largely, the apostles were eye witnesses. The cumulative argument was irresistible, it was a demonstration, and the Holy Spirit was pleased to own their presentation of these facts—having opened their understandings and brought all things to their remembrance—and brought conviction and conversion to three thousand souls in one day.

What those accumulated facts of Christ's life were to the people of Jerusalem on the day of Pentecost, these prophecies of Christ contained in these seven parables—part of which have already become historical facts and the rest are fast becoming so—will be to a future day of Pentecost by far surpassing all our conception of the power of the Spirit in its operations upon the hearts of men. The eighth parable simply emphasizes these facts by the very natural illustration of the seed, the blade, the ear and the full corn in the ear, to show the silent yet mighty forces of a living kingdom as a sure indication of the future harvest of the world.

"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea,"
(Hab. ii: 14.)

"And they shall teach no more every man his neighbor and every man his brother, saying, know the Lord; for they shall all know me from the least

of them even unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." (*Jer. xxxi: 34*). May the Lord bless this exposition of his word to the enlightenment of his people in relation to the King's highway, along which the rightful heir will come to take the kingdom at no distant day. "Behold, the Bridegroom cometh, go ye out to meet him."

(By the same writer,)

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- V. Spiritual Israel in the New World; the Tender Twig.
- VI. The God appointed Name—America.
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- VIII. The God of Heaven sets up a Kingdom.
- IX. Moral and Political Characteristics of the Kingdom.
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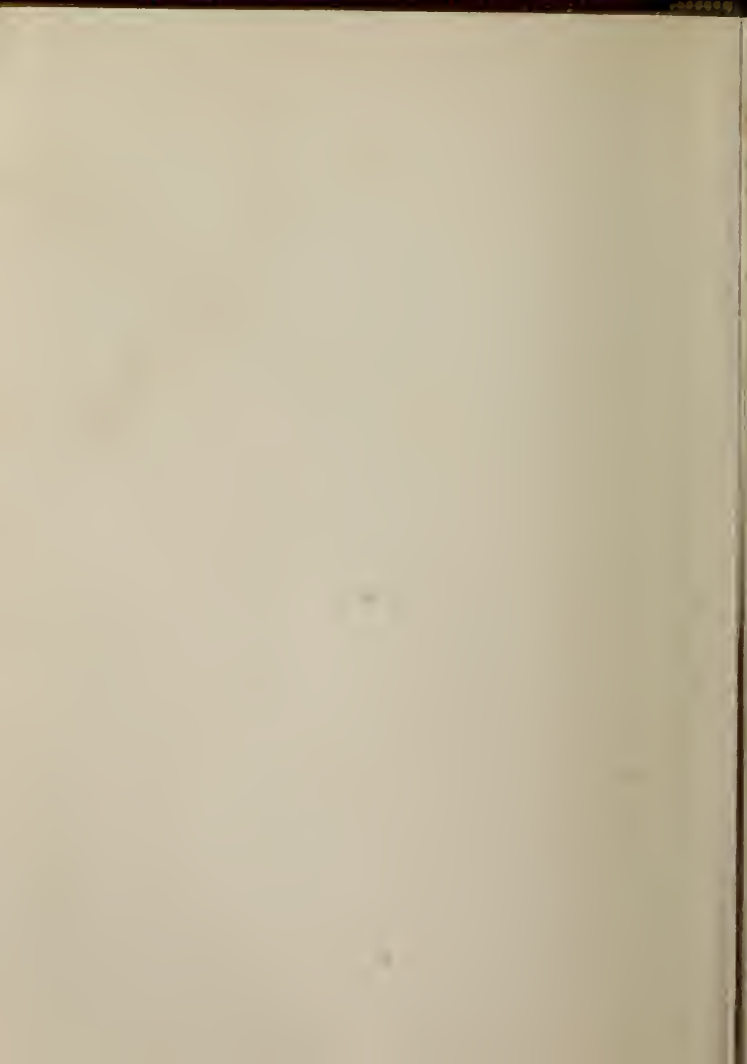
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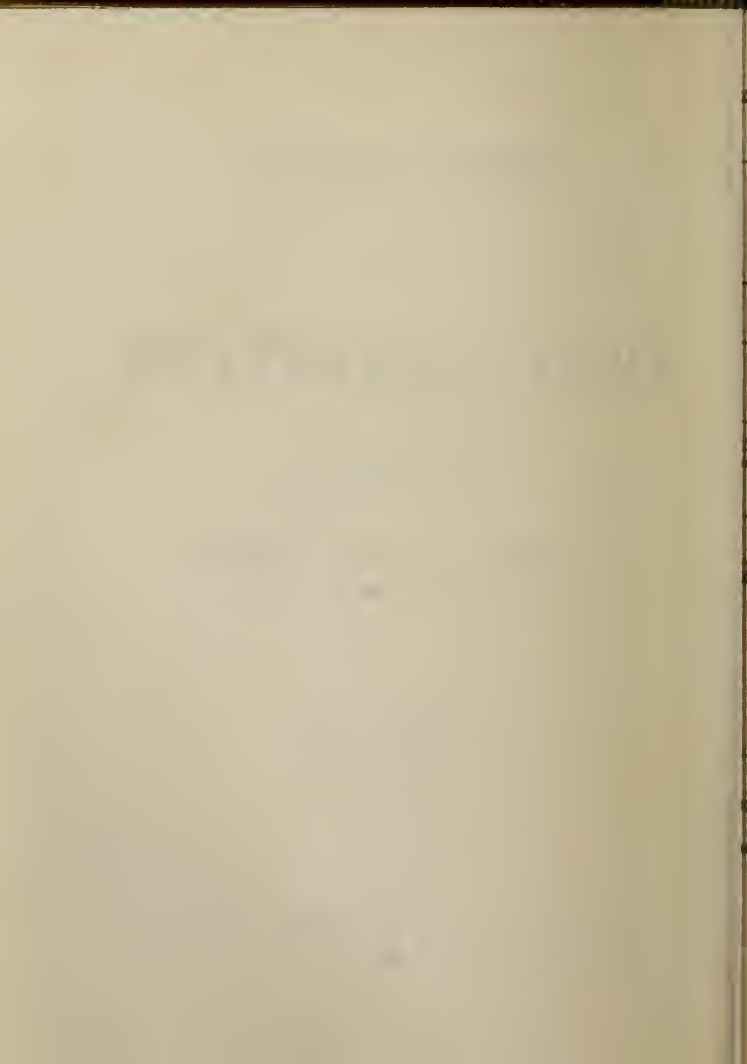
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~~of Harvest 20 years~~
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[SELECTED]

Poetry.



How few receive with cordial faith
The tidings which we bring?
How few have seen the arm reveal'd
Of Heaven's Eternal King?

Isaiah 1-iii:1

To Him that lov'd the souls of men,
And wash'd us in His blood,
To royal honors rais'd our head,
And make us priests of God;
To Him let ev'ry tongue be praise,
And ev'ry heart be love!
All grateful honors paid on earth
And nobler songs above.

Behold, on flying clouds He comes!
His saints shall bless the day;
While they that pierc'd Him sadly
mourn

In anguish and dismay.
I am the First, and I the Last,
Time centers all in Me—
Th' Almighty God who was and is,
And evermore shall be.

Rev. 1-5-9

INTRODUCTION.

The Chart in the front of this book is constructed entirely from the Scriptures of the Old and New Testaments. Hence all tradition of men and secular dates are entirely ignored; even the year 1, A. D., gets no place on this Chart, because it is placed $83\frac{1}{2}$ years farther down the stream of time than the Word of God has placed it.

God is a Spirit, infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth.

God's Word is perfect; His promises and prophecies must be accepted in faith; if any discrepancies or errors are found in his Word they are there through the mistake of the translators; they are not of God.

We find that God has given his children a perfect scriptural chronology from the time the children of Israel entered the land of Canaan, to the binding of Satan and the setting up of Christ's kingdom—a period of 3,500 literal years.—Lev. xxv: 1-55; II Chron. xxxvi: 21, 22, 23; Rev. xx: 1-3.

"When the Son of Man shall come in His glory, and all the holy angels with him, then shall he sit upon the throne of his glory."—Matt. xxv: 31.

Many earnest Christians with whom I have conversed concerning the second coming of Christ and the end of Gentile times, were at a great loss to understand what is meant by symbolic time prophecy and by the words: "time, times and a half."

God takes our year composed of 365 days, 6 hours and 6 minutes, and divides the whole year thus composed of fractional parts into 360 parts, each part representing one day; thus, for example: 360 represents one whole year, either literal or symbolic; if literal it may be given in time, times and a half, that is, 360 years multiplied by $3\frac{1}{2}$ gives 1,260 years.

If symbolic, multiply the 360 days by $3\frac{1}{2}$, which gives the same amount, 1,260 days. In this case we have 1,260 days, and in symbolic time prophecy, each day represents a year, but these days are longer than our natural day.

For example, to find their exact length, take the 5 days, 6 hours, 6 minutes, and reduce them to minutes. This gives 7,566 minutes. This divided by 360 gives 21 minutes, with a remainder of 6 minutes. Multiply the 6 minutes by 60, which gives 360 seconds. Divide 360 by 360; it is contained exactly once; therefore a symbolic day is 21 minutes and 1 second longer than our natural day.

Again, divide 360 by 12, which gives 30 days, thus we have 12 months of 30 days each.

In the ninth chapter of Daniel, the favor granted to the Jews is a period of 70 weeks, each week representing 7 literal years, therefore multiply 70 by 7 equals 490 years; or, if symbolic, 7 days to the week, 70×7 equals 490 days, each day reckoned a year.

Again, in Lev. xxvi, we have the long punishment of the Jews given in 7 times, therefore we put down 360×7 equals 2,520 years.

We find also in Scripture that the reign of Anti-Christ is given in time, times and a half, it is also given in 42 months and in 1,260 days, each day reckoned a

year. It will now be clearly understood that symbolic time prophecy is in perfect harmony with our literal years.

Before beginning the study of the Chart, it will be of great benefit to the student to read with care the following passages :

Leviticus xxv, which describes the keeping of the Jubilee Sabbath to the Lord; Leviticus xxvi, which describes the seven times punishment of the Jews by the treading down of Judah and Jerusalem by the Gentiles.

II Chronicles xxxvi: 14-21.

II Kings: xxii.

Ezekiel xix.

Ezekiel xxi: 25-27.

Jeremiah xxv: 8-14.



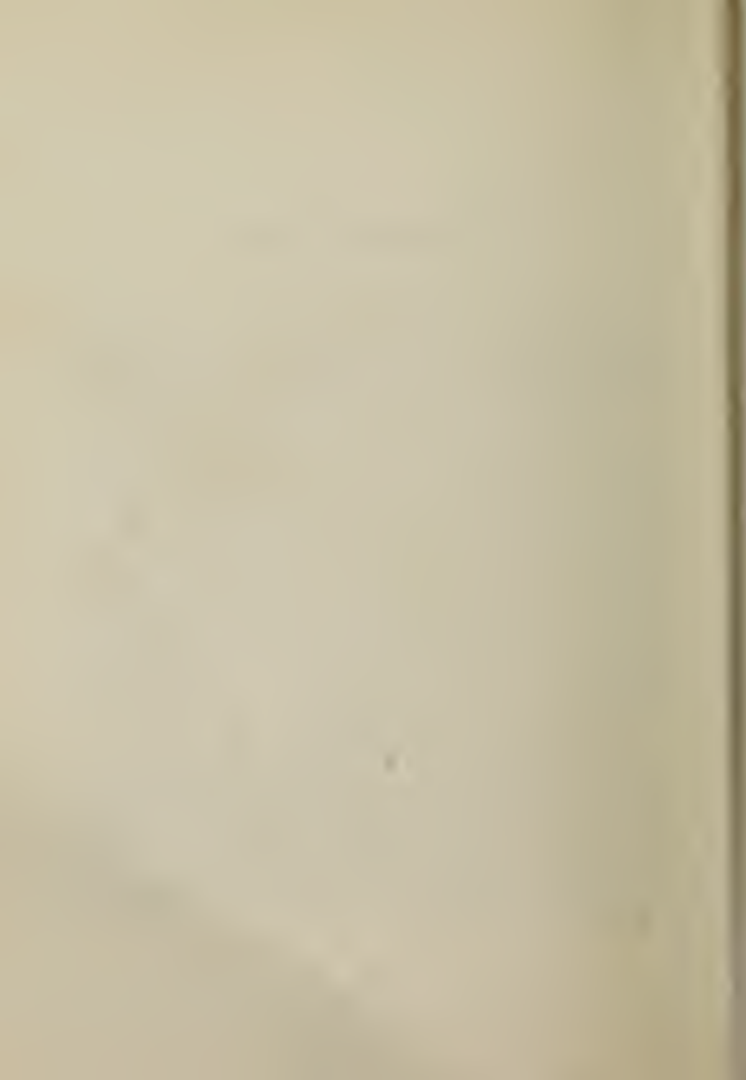


SECTION FIRST.

We learn from Scripture that this great period is divided into seventy Jubilee periods of fifty years each; therefore multiply 50 by 70, equals 3,500 literal years. This period is scripturally divided into three parts.

From entering Canaan to the end of Zedekiah's reign is a period of $968\frac{1}{2}$ years. At the end of his reign the land is desolated for a period of 51 years.—Leviticus xxv: 1-55; Joshua xiv: 7-11. It is seen from the foregoing verses that the children of Israel had five years of war before the land was divided.—Acts xiii: 19-21. This leaves a fraction of $18\frac{1}{2}$ years of the twentieth Jubilee period on the left hand and $30\frac{1}{2}$ years on the right hand, the twentieth Jubilee period being a period of 49 years, leaving 50 periods of 49 years each; therefore we multiply 49 by 50 equals $2,450\frac{1}{2}$ plus $30\frac{1}{2}$ of the twentieth Jubilee period equals $2,480\frac{1}{2}$ years. $968\frac{1}{2}$ plus $2,450$ plus $30\frac{1}{2}$ plus 51 equals 3,500 years.

It would be well for students to take a peneil and write down the periods of each section and add them together. They find that they amount to 3,500 years. We thus learn that God has taken from each Jubilee period of the 51 periods and desolated the land 51 years. This leaves the 3,500 years unaltered. At the end of this period Satan is bound for a period of 1,000 years, as recorded in Revelation xx. 1-3.



SECTION SECOND.

From the entering of Canaan to the death of Josiah is a period of 946 years. At the end of this period God begins the long punishment of the Jews, which is a period of 2,520 years. During this period Jerusalem is trodden down by the Gentiles; therefore we add these two periods together, 2,520 plus 946 equals 3,466, which gives us the end of Gentile times. If we add to this, 34 years, the excess of the Jubilee period over Gentile times, it gives us 3,500 literal years.—Lev. xxvi; II. Chron. xxxvi: 21.

We now turn back to the first of Cyrus and mark off from the first of Cyrus to the cross, which is $486\frac{1}{2}$ years; this leaves 1,960 years to the end of Gentile times. 1,960 plus $486\frac{1}{2}$ equals $2,446\frac{1}{2}$ years.

We see by the Chart that from the cross to the end of Gentile times is a period of 1,960 years; if we add $33\frac{1}{2}$ years to this period it gives $1,993\frac{1}{2}$ years; this carries us back to the true birth of Christ, according to Scripture. We now add 10 years to the A. D. date of 1900, which brings that date to the end of Gentile times. We now subtract 1,910 from $1,993\frac{1}{2}$, which leaves $83\frac{1}{2}$ years.

How did this period of $83\frac{1}{2}$ years come to be introduced into Bible chronology?

There is no such period found in the Word of God; they are dead, lifeless years, having no history connected with them. They cut Gentile times into two parts at

SECTION SECOND.

From the entering of Canaan to the death of Josiáh is a period of 946 years. At the end of this period God begins the long punishment of the Jews, which is a period of 2,520 years. During this period Jerusalem is trodden down by the Gentiles; therefore we add these two periods together, 2,520 plus 946 equals 3,466, which gives us the end of Gentile times. If we add to this, 34 years, the excess of the Jubilee period over Gentile times, it gives us 3,500 literal years.—Lev. xxvi; II. Chron. xxxvi: 21.

We now turn back to the first of Cyrus and mark off from the first of Cyrus to the cross, which is 486½ years; this leaves 1,960 years to the end of Gentile times. 1,960 plus 486½ equals 2,446½ years.

We see by the Chart that from the cross to the end of Gentile times is a period of 1,960 years; if we add 33½ years to this period it gives 1,993 ½ years; this carries us back to the true birth of Christ, according to Scripture. We now add 10 years to the A. D. date of 1900, which brings that date to the end of Gentile times. We now substract 1,910 from 1,993½, which leaves 83½ years.

How did this period of 83½ years come to be introduced into Bible chronology?

There is no such period found in the Word of God; they are dead, lifeless years, having no history connected with them. They cut Gentile times into two parts at

the birth of Christ, and push, as it were, all the prophetic periods given in the book of Revelations $83\frac{1}{2}$ years farther down the stream of time than the Word of God has placed them. This throws all the chronology given in Revelations into perfect confusion, and when the Kingdom of Christ is set up according to God's appointed time, Gentile times will yet have $49\frac{1}{2}$ years to reach its end, according to the A. D. period.

It will now be seen that the desolation of the land of Judah and Jerusalem passes through the Jubilee period and Gentile times and binds them together so that they cannot be separated.



SECTION THIRD.

In this section we give all the important periods from the time the children of Israel entered Canaan, to the setting up of Christ's Kingdom, with scriptural references not already given in introduction and Sections first and second, proving each point.

"And when He had destroyed seven nations in the land of Canaan, He divided their land by lot to them.

And after that He gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet." (The last of the judges.)—Acts xiii: 19-20.

Then he gave them kings for the space of 513½ years

Saul	reigned	40	years.	Acts	xiii:21.
David	"	40	"	I. Chron.	xxix:27.
Solomon	"	40	"	II. "	ix:30.
Rehoboam	"	17	"	" "	xii:13.
Abijah	"	3	"	" "	xiii:12.
Asa	"	41	"	" "	xvi:13.
Jehoshophat	"	25	"	" "	xx:31.
Jehoram	"	8	"	" "	xxi:20.
Ahaziah	"	1	"	" "	xxii:2.
Athaliah	"	6	"	" "	xxii:12.
Jehoash	"	40	"	" "	xxiv:1.
Amaziah	"	29	"	" "	xxv:1.
Uzziah	"	52	"	" "	xxvi:3.

Jotham reigned	16	years.	II. Chron.	xxvii:1.
Ahaz	"	16	" "	xxviii:1.
Hezekiah	"	29	" "	xxix:1.
Amon	"	2	" "	xxxi:21.
Manasseh	"	55	" "	xxxiii:1.
Josiah	"	31	II. Kings	xxii:1.
Jehoahaz	"	3 mo.	II. Chron.	xxxvi:1.
Jehoakim	"	11 yrs.	" "	xxxvi:5.
Jehoakim	"	3 mo.	" "	xxxvi:9.
Zedekiah	"	11 yrs.	" "	xxxvi:11.

513½ years.

From the entering of Canaan to the death of Josiah is 946 years; from this point to the desolation of the land is 22½ years, which comprises the reign of the last four kings who reigned in Judah and Jerusalem.

Josiah was a child pointed out by prophecy to do a great work for the Lord in Israel, and the history of his reign as recorded in II. Kings and II. Chron. fulfills the prophecy found in I. Kings xiii:1-3.

We next call attention to II. Kings xxii; this ought to be studied with great care. It contains two promises made by God to Josiah through the mouth of the prophetess, Hulda. Each promise begins with: "Thus, saith the Lord," which ought to satisfy every true child of God. From these two promises we get the starting point where God begins the long punishment of the Jews by the treading down of Jerusalem by the Gentiles, as already noted in Section Second.

Circumstances connected with the death of Josiah are recorded in II. Chron. xxxv:20-27.

"Then the people of the land took Jehoahaz the son

of Josiah, and made him king in his father's stead in Jerusalem."—II. Chron. xxxvi:1.

The nineteenth chapter of Ezekiel referred to, points to Jehoahaz the first king, and Zedekiah, the last of the four kings who reigned in Judah and Jerusalem, after the death of Josiah.

The prophecy in the twenty-first chapter of Ezekiel refers to the over-turning of the crown, first by Necho, king of Egypt, then by Nebuchadnezzar, in the case of Jehoiakin, and Zedekiah, the last king who reigned in Judah and Jerusalem.

But let no one think that he can understand this part of the Chart without first studying the history of the last five kings who reigned in Judah and Jerusalem as recorded in II. Chron., II Kings, and the prophecy of Jeremiah.

"Therefore thus saith the Lord of hosts; Because ye have not heard my words,

Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar, the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing and perpetual desolations.

Moreover, I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones and the light of the candle.

And this whole land shall be a desolation, and an astonishment; and these nations shall serve the King of Babylon seventy years."—Jer. xxv:8-11. Read also Dan. i:1-4.

"And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep broke from him."—Dan. ii:1.

"For as much as thou sawest that the stone was cut out of the mountain without hand, and that it broke in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; the dream is certain and the interpretation thereof sure."—Dan. ii:45. (This whole chapter ought to be read.)

As seen from the first chapter of Daniel, Nebuchadnezzar besieged Jerusalem in the third year of the reign of Jehoakim, from this same point Jeremiah's prophecy of 70 years of servitude commences. Nebuchadnezzar was nineteen years in desolating Judah and Jerusalem.—Jer. lli:1-30.

"Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of the Lord his God."—II. Chron. xxxvi:5.

"Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did that which was evil in the sight of the Lord."—II. Chron. xxxvi:9.

"Zedekiah was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem."—II. Chron. xxxvi:11.

We have now come to the end of Zedekiah's reign: as already noted, the land lay desolate 51 years. Many call it 70 years of captivity, others, 70 years of desolation. This is misleading, for the prophecy of Jeremiah clearly states that it is 70 years of servitude. The end of the

desolation is the end of Jeremiah's prophecy. (19 plus 51 equals 70.) It also brings us to the first year of Cyrus and the overthrow of Babylon.—Jer. xxv:12-13; Dan. v:25-31.

"Thus, saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut."—Isa. xlv:1.

"I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts."—Isa. xlv:13.

"Now, in the first year of Cyrus, king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and putting it also into writing, saying:

Thus saith Cyrus, king of Persia, all the kingdoms of the earth hath the Lord God of Heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up."—II. Chron. xxxvi: 22-23. Read also Ezra. i:1-11.

We now call attention to the prophecy in Dan. ix: 24-27. This a symbolic time prophecy; therefore we multiply 70 weeks by 7, which gives us 490 years. Reckoning a day for a year. This prophecy is divided into three parts; 7 weeks and 62 weeks are 69 weeks, and the Messiah is cut off in the middle of the last week.

Thus 7 weeks or 49 years are set apart for the restoring and rebuilding of Jerusalem, the street and the

wall thereof being built in troublous times. And from that point to Messiah is 62 weeks plus 7 weeks, which are 69 weeks, and in the middle of the last week Messiah is cut off.

Letters granted to Nehemiah by the king, Artaxerxes.—Nehemiah ii:6-9. Description of the troublous times.—Nehemiah iv: 8-9. The completion of the wall in 52 days.

"So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days."—Neh.vi:15.

The cross is the end of the law covenant and the beginning of the new covenant of grace and glory. Christ was made of a woman, made under the law, and was under the law until the hour of His baptism and anointing, after that hour He was God manifested in the flesh, and could say to the disciples: "He that has seen me has seen the Father."—John xiv:9-11.

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy."—Dan. ix:24.

The $3\frac{1}{2}$ years of favor granted to the Jews, which extends beyond the cross, belongs to the gospel age, and is so reckoned in chronology. At the end of this time, Peter was directed by a vision from heaven to admit the Gentiles into the kingdom.—Acts x.

We have now traced Old Testament chronology down to the cross and have found that from the cross to the end of Gentile time is a period of 1,960 years, but we can no longer measure chronology from the children of Israel entering Canaan, because the book of Revela

tions is given in seals, and visions, and trumpets, and also what the Spirit saith to the seven typical churches and not in periods of years. We find also that the book of Revelations is divided first into four trumpets, and then into three woe trumpets.

"And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!"—Rev. viii:13. Therefore we turn to Dan. xii, and measure from the end of the Jubilee period.

"And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

Many shall be purified, and made white, and tried: but the wicked shall do wickedly: and none of the wicked shall understand: but the wise shall understand.

And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."—Dan. xii:8-12.

Why is he blessed that waiteth and cometh to the 1,335 days?

We look at our divinely inspired measuring rod of Jubilee years and see that it is 34 days (years.) He is blessed because when he comes to the end of the thirty-fourth day the next tick of time brings him to the beginning of the first day of the first year in which the kingdom of Christ is set up for 1,000 years. Therefore we add 34 years to the end of Gentile times, which makes 1,994. (1,960 plus 34 equals 1,994 years.) Then we subtract

the period in Daniel, which is 1,334 years. (1,994 minus 1,334 equals 660 years.) This period of 660 years is the period occupied by the first four trumpets. Therefore, the 34 years of excess of the Jubilee period over Gentile times is in perfect harmony with the period given in Daniel. (1,290 plus 45 equals 1,335.) These three different periods are given in the 11th and 12th verses of the 12th chapter of Daniel.

We are now prepared to place the periods in Revelations; the four seals, visions, trumpets and what the Spirit saith to the first four churches includes this period of 660 years. First four seals and visions.—Rev. vi. 1–8. Sounding of the first four trumpets.—Rev. viii: 7–12. What the Spirit saith to the first four churches.—Rev. ii: 1–29.

“And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.”—Dan. xii: 11. The fifth and sixth trumpets include the reign of Anti-Christ, which is a period of 1,260 days. (years.)—Rev. xi: 1–3; Dan. xii: 7.

By looking on the Chart toward the end of Anti-Christ, a small space of ten years is marked off; this ten years is not counted in chronology because it is the last great effort of Anti-Christ in which the killing of the witnesses is accomplished, and it represents the tenth and part of the eleventh chapter of Revelations.

We next call attention to Acts i: 1–4, 8–11.

“The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach.

Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen :

To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God.

"And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me."—Acts i:4-8.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth.

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go up into heaven."—Acts i:8-11.

The vision of the Rev. x shows the angel coming in the clouds with a little book in his hand. This is Christ's second coming and he has been present in the world ever since as a spirit-being. This vision is the vision of prophecy found in Rev. ii relating to the killing of the witnesses. Rev. ii 1-14. This prophecy was fulfilled in the Slave-Holders' Rebellion.

In Rev. xvi: 1-21 will be found a description of the seven last plagues which are poured out during the harvest of the age.

Vision of fifth and sixth seal.—Rev. vi:9-17. Sound-

ing of fifth and sixth trumpets.—Rev. ix:1-21. What the Spirit saith unto the fifth and sixth churches (Sardis and Philadelphia.)—Rev. iii:1-13. Sounding of the seventh trumpet begins the harvest of the Gospel Age which is a period of 30 years. Harvest of earth or Gospel Age—Rev. xiv:14-20.

The 30 days or years added to the period of the reign of Anti-Christ we accept as the period indicated by God as the number of years contained in the harvest of the earth. There is still ten years to the end of Gentile times, and this we accept as the period of vintage in which the vine of the earth is reaped and the grapes are cast into the great wine press of the wrath of God as described in the following verses:

"And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle.

And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

And he that sat upon the cloud thrust in his sickle on the earth; and the earth was reaped.

And another angel came out of the temple which is in heaven, he also having a sharp sickle.

And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine press of the wrath of God.

And the wine press was trodden without the city, and blood came out of the wine press, even unto the horse bridles, by the space of a thousand and six hundred furlongs."—Rev. xiv:14-20.

At the end of the sixth plague the great river Euphrates is dried up which is the end of the 30 years of harvest.

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. xvi:13-14.

John saw a great many visions; first he saw Christ as "a mighty angel coming down from heaven clothed with a cloud, etc.—Rev. x:1. Again he looked "and behold, a white cloud, and upon the cloud one sat like unto the Son of Man having on his head a golden crown, and in his hand a sickle." This proves that Christ has already come in a spirit-being and is sitting on the clouds of heaven, and after the unclean spirits go forth unto all the world, then Christ takes up the language himself and says, Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

Christ is represented in the Scriptures as coming in various characters; he has yet to come as a bridegroom for his bride, as represented in Matt. xxv:6-10.

"And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

Then all those virgins arose, and trimmed their lamps.

And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came; and they that were ready went in with Him to the marriage: and the door was shut."

We have now traced the Chronology of Scripture from the children of Israel entering Canaan down to the year in which we are now living, namely, the year 1950 from the cross. This takes us to the end of the Harvest period, ten years only remaining to reach the end of Gentile times, according to Jewish time. Last year the Jews kept the Passover feast on September 15th, but whether this is the correct time, we cannot prove. The calendar has been so corrupted, the beginning of our year being changed to the first of January, that I am not qualified to give any exact date. But the Chart clearly points out that only ten years remain for the overthrow of our present political and social arrangement of the civilized world and is described in Rev. xvi:17-18.

"And the seventh angel poured out his vial in the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

And there were voices and thunders and lightnings; and there was a great earthquake, such as there was not since men were upon the earth, so mighty an earthquake, and so great."

We have in the main let the word of God speak for itself and have no notion of becoming a prophet, therefore I cite a few passages of Scripture in which those who

are watching passing events may find the events fulfilled during the next ten years.

"And the nations were angry and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants, the prophets and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth."—Rev. xi:18.

"And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."—Rev.—xvi:19.

"For thus saith the Lord God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.

And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

Then took I the cup at the Lord's hand, and made all the nations drink, unto whom the Lord had sent me."—Jer. xxv:15-17.

"And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them.

Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you."—Jer. xxv:26-27.

"Therefore prophesy thou against them all these words, and say unto them, the Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth.

A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord.

Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth." Jer. xxx. 30-32. Read also Rev. xvii and xviii.

Although you are directed to read these Scriptures illustrating the end of Gentile times, remember that it is written in Dan. xii; "Blessed is he that waiteth and cometh to the one thousand three hundred five and thirty days," which is the day in which the Millennial Kingdom of Christ is set for a thousand years.

We find another great period of 2,300 years in Dan. viii:13.

Consider well the question asked thus: "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and host to be trodden under foot?"

Consider well the answer given in Dan.—viii:14 and 26.

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleaned." —Dan. viii:14.

"And the vision of the evening and the morning which was told is true."—Dan. viii:26.

It is clear from the questions and answers that the evening and morning referred to, refers to the vision; the evening of the vision points to the time when the sanctuary shall be cleansed and the host no longer trodden under foot. The morning of the vision points to the

overthrow of the Media-Persia empire by the goat as described in the following verses:

"And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

The ram which thou sawest having two horns are the kings of Media and Persia.

And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king."—Dan. viii:19-21.

It is evident from this chapter that 2,300 days reach from the overthrow of the Media-Persia empire by Grecia, therefore from the overthrow of this empire to the end of the appointed time when the sanctuary shall be cleansed and the host no longer trodden under foot reaches to the end of the Jubilee period, when Satan shall be bound for one thousand years and Christ's Kingdom set up, therefore we apply to our divinely ordained measuring rod and we find that from the first of Cyrus to the end of the Jubilee period is $2,480\frac{1}{2}$ years. We now subtract 2,300 years from this period and it leaves $180\frac{1}{2}$ years for the reign of the Media-Persia empire.

From entering Canaan to the end of Zedekiah's reign is $968\frac{1}{2}$ years. Desolation of the land is 51 years. 2,300 plus $968\frac{1}{2}$ plus 51 plus $2,480\frac{1}{2}$ equals 3,500 years.

Read Rev. xix, Dan. xii, and Rev. xx. These chapters describe the cleaning of the sanctuary and carries us to the end of the Jubilee period where Satan is bound and the kingdom of Christ is set up.

"So Christ was once offered to bear the sins of many: and unto them that look for Him shall He appear the second time without sin unto salvation."—Heb. ix:28.

"Behold, what manner of love the Father hath be-

stowed upon us, that we should be called the sons of God, therefore the world knoweth us not, because it knew him not."

"Beloved now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—I. John iii:1-2.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

And if any man shall take away from the words of this prophecy, God shall take away his part out of the book of life, and out of the Holy city, and from the things written in this book.

He that testifieth these things saith, Surely, I come quickly. Amen. Even so, come, Lord Jesus."—Rev. xxii: 17-20. Read also Rev. xv:1-4.

If the reader has properly considered all of the Scriptures referred to, he will be prepared to take his stand on the sea of glass mingled with fire, which is the same sea of glass mentioned in Rev. iv:6. "And before the throne there was a sea of glass like unto crystal.

We next call attention to Rev. vii:9-14.

7. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the lamb, clothed with white robes, and palms in their hands;

13. And one of the elders answered, saying unto me,

What are these which are arrayed in white robes? and whence came they?

14. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb."

Also Rev. xix:11, 14, 15.

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God."

We now come to the end of the Jubilee period; the last act is the cleansing of the sanctuary.

"And he said unto me, Unto two thousand and three hundred days shall the sanctuary be cleansed."—Dan. viii:14.

THE BIRTH OF CHRIST.

We now come to take up the birth of Christ. It has been customary among learned men to acknowledge that his birth was placed about four and one-half years earlier than it should have been. This change was made between the fourth and sixth century, A. D. But instead of being too early, we find by our divinely ordained measuring rod of Jubilee years, that it is placed $83\frac{1}{2}$ years farther down the stream of time than the Word of God has placed it. Therefore we call attention to the birth of Christ as recorded in Luke ii:.

"And Joseph also went up from Galilee, out of the

city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; because he was of the house and lineage of David."

We will now prove that the Dragon and his tool, Anti-Christ, has placed the birth of Christ $83\frac{1}{2}$ years farther down the stream of time than the Word of God has placed it. Therefore we take the period 1900 years A. D. and add 10 years, 1900 plus 10 equals 1910, which carries us to the end of Gentile times, and then add $83\frac{1}{2}$ years, a period not found in Scripture; 1910 plus $83\frac{1}{2}$ equals $1993\frac{1}{2}$ years. We now subtract this period, a period found on the Chart, of $2,446\frac{1}{2}$ years, from the first of Cyrus to the end of Gentile times; $2,446\frac{1}{2}$ minus $1,993\frac{1}{2}$ equals 453, the period from the first of Cyrus to the true birth of Christ. We find here a double deception; learned men have been disputing for centuries whether it was $4\frac{1}{2}$ years too early or a lesser period. This tended to blind them to the greater deception of $83\frac{1}{2}$ years.

"And he shall speak great words against the most High, and shall wear out the saints of the most High, *and think to change times and laws*; and they shall be given into his hand until a time and times and the dividing of time."—Dan. vii: 25.

We see that this Scripture has actually been fulfilled by the Dragon and Anti-Christ, changing the original date of the world $83\frac{1}{2}$ years farther down the stream of time than God has placed it. So that the whole civilized world has been deceived and are ignorantly using this false date.

We now find by our divinely ordained measuring rod of Jubilee years that it will cast out every number of years that does not belong to Bible Chronology. For example, we find in the description of the second section

of the Chart $83\frac{1}{2}$ years not found in the Word of God. We now give the Chronology from the children of Israel entering Canaan to the end of the Jubilee period, and place the $536\frac{1}{2}$ years at the exact point where the Dragon and Anti Christ placed it five or six centuries after these centuries had passed into history. We now substitute the period where the Dragon and Anti-Christ have placed it from the first of Cyrus to the birth of Christ.

1,019½	years	from entering Canaan to first of Cyrus.
536½	“	Dragon and Anti-Christ period.
33½	“	from birth of Christ to the cross.
1,960	“	from cross to the end of Gentile times.
34	“	to the end of the Jubilee period.

$3,583\frac{1}{2}$ years.

We have now proven that the Anti-Christ period cuts the Gentile times in two parts from the first of Cyrus and pushes every prophetic period found in the book of Revelations $83\frac{1}{2}$ years farther down the stream of time than the word of God has placed it. No doubt the Dragon and Anti-Christ would like to continue their power and deceptive work in deceiving the whole world, but when God's appointed time is reached, their power will terminate.

PROPHETIC EXPLANATION OF THE SLAVE-HOLDERS' REBELLION.

In attempting to apply prophecy to passing events it is necessary to attend to the order in which it is revealed and to have some knowledge of what has been already fulfilled. In Revelations we find three woe trumpets; the first begins with the sounding of the fifth angel. —Rev. ix.

"And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads."—Rev. ix:4.

"One woe is past; and, behold, there come two more woes hereafter."—Rev. ix:12.

At the sounding of the sixth angel, the second woe commences, and it is written Rev. ix:21—"Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." This verse by giving us the result of the plagues, looks like the end of this woe trumpet, but it is not, for we find another important vision in the first four verses of the tenth chapter of Revelations. Now a vision is a very important part of the prophecy with which it is joined. We could not separate the vision of the ninth chapter from the predicted events without creating utter confusion. True, this vision seems to stand alone, having no prophetic events connected therewith. But if we want the key we must search for it. I think it is found in Rev. x:5-7.

The angel lifts up his hand to heaven and swears by the Creator of all things, that time shall be no longer. But in the days of the seventh angel that is Time should be no longer in the prophetic period of the sixth trumpet. This vision, when it appears and is fulfilled, ends that period.

Nothing can give greater certainty than this oath of the angel, testifying to the fact, that the vision reaches to the end of the second woe. But it may be asked by some, How are we to know when the vision begins? To answer this we must now refer to the "little book" which was open in the hand of the angel. I observe that there

is nothing said of the contents of the "little book" until the vision is given and the end declared thereof. Then John is informed that he must prophesy again. He has already prophesied regarding those men who had not the *seal of God* in their foreheads.

But the "little book" contains a prophecy of the measured witnesses or those men who had the *seal of God* in their foreheads. These witnesses are to prophesy in sackcloth during one thousand and two hundred and sixty days (years), or during the first and second woe trumpets; consequently, after giving the vision in the tenth chapter it was necessary to make a stop in order to introduce the prophecy relating to them, for when they shall have finished their testimony and reached to the end of the one thousand two hundred and sixty days (years), the beast that ascendeth out of the bottomless pit makes war against them, and this war ends the second woe trumpet.

We have already seen that the vision in the tenth chapter reaches to the end of the same prophetic period, therefore we conclude that the vision and the war of the beast against the witnesses forms one great event, and the vision gives us a vivid picture of the opening scene of that event, and enables us to locate with some degree of certainty the fulfillment of the prophecy, for where the vision is found there also will be found a fulfillment of all the predicted events relating to the killing of the witnesses even to the end of the second woe trumpet.

In a court of justice when all the witnesses have finished their testimony, the case is then left with the judge for his decision. So here (Rev. xi:7), "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war

against them, and shall overcome them and kill them."

This vision then is connected with the war of the beast and is due at the end of one thousand two hundred and sixty days (years.) The first woe was ushered in by a plague of locusts, the second woe by the Euphratean horsemen and is ended by the vision of a mighty angel coming down from heaven clothed in a cloud.

The contents of the "little book" is found in Rev. xi:1-14. It lets us know what the measured witnesses are, and what they would have power to do during their appointed time of prophecy in sack-cloth from the beginning of the first woe trumpet to the end of the second, or during the period of one thousand two hundred and sixty days (years.) But it reveals no particular event regarding them until their testimony is finished (v. 7.) Then a series of prophetic events are given, all of which will be found fulfilled in the war of the beast against the witnesses, and then it is written in verse xiv: "The second woe is past; and, behold the third woe cometh quickly." —Rev. xi:14.

Having followed the order in which this prophecy seems to be revealed, we will now try to explain the emblematic attire of this mighty angel; and by so doing will let the Scriptures be their own interpreter.

"Clothed with a cloud." A cloud is a light material substance, and seems to be an emblem recognized and used by God, to introduce supernatural appearances; it suggests spiritual beings. "Behold, the Lord rideth on on a swift cloud."—Isa. xix:1. "Cloud, pillar of." This was the active form of the symbolical glory cloud, betokening God's presence to lead his chosen hosts, or to inquire, or visit offences.—I. Kings viii:10; Ex. xxxiii:

9-10; Num. xii:v. "Behold, He cometh with clouds."—Rev. i:7; also Matt. xxiv:30-31.

The cloud used in this vision of the tenth chapter of Revelations may then be taken very properly as a token of the Lord's presence or the sign of the Son of man in heaven—Matt. xxiv:30.

"Rainbow on his head." The rainbow is the token of the covenant which God made with Noah when he came forth from the ark, that the waters should no more become a flood to destroy all flesh. It is said in Rev. iv: 3 that "there was a rainbow round about the throne, in sight like unto an emerald." The figurative and symbolic use of the rainbow is an emblem of God's mercy, love, and faithfulness, and must not be lost sight of.

"His face as it were the sun." The sun is emblematic of the cheering presence of God. "For the Lord God is a sun and shield."—Psa. xlv:11. "Thou that sitteth between the cherubim, shine forth."—Psa. xc: 1, 3, 7, 19. Three times more in this psalm the psalmist prays: "O God, and cause thy face to shine; and we shall be saved." "And his countenance was as the sun that shineth in his strength."—Rev. i:16. And He whose face thus shone said unto John: "Fear not; I am the first and the last:

I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death."—Rev. i:18.

"His feet as pillars of fire." The symbol of Jehovah's presence and the instrument of his power, in the way either of approval or of destruction.—Ex. iii:2; xiii: 21-22; xiv:19-20; xix:18.

We have now examined the emblematic attire of this mighty angel in the light of God's Word, and we have

seen that the cloud, sun, and pillar of fire are each a token of the Lord's presence, a three-fold token on which to rest our faith, and above all he is crowned with a rainbow, the symbol of hope, the bright emblem of mercy and love. And is His blessed and cheering presence not needed? Yes. For he had given power to his witnesses to prophesy and witness in His name for the space of one thousand two hundred and sixty days (years), and now that their testimony is finished, the beast that ascendeth out of the bottomless pit is about to make war upon them.—Rev. xi:7. He comes down from heaven to judge and decide their case, and this vision gives us a symbolical representation of his presence; and it might also be taken as the appearance of the sign of the Son of man in heaven.—Matt.xx iv; 30.

Having explained the supernatural (and to us) invisible part of the vision, we come now to the earthly and visible part, which seems to be an acted scene symbolically representing the actions and character of those who are to introduce and carry on the great conflict which ends the second woe. Hence, including the witnesses when they shall have finished their testimony.—Rev. xi:7.

And here, before we proceed farther, let us refer to Rev. i:1. "And he sent and *signified* it by his angel unto his servant John;" "*signified*." We cannot suppose that the angel would do any unnecessary thing which would convey to John's mind an impression foreign to the elucidation of the prophecy, but that every word and action of the angel had a determinate signification. The "little book" has already been explained as containing the prophecy relating to the witnesses.—Rev. x:2-4. "And he set his right foot (as a pillar of fire-judgment)

on the sea, and his left foot (as a pillar of fire-judgment) on the earth,

And cried with a loud voice, as when a lion roareth:" Thus intimating to us the approach of a savage wild beast in Rev. xi:7 called the beast that ascendeth out of the bottomless pit, "and when he had cried seven thunders uttered their voices."

They are not introduced separately, or as uttering their voices separately, but they are three times referred to in the vision as the seven thunders, conveying the idea of union or combination or Confederacy, and that they represent intelligent beings is clear from the fact that John understood what they uttered, and was about to write it down when he heard a voice from heaven commanding him to "seal them up and write them not."

It has already been proved from the prophecy that the vision was due at the one thousand two hundred and sixty days (years), when the witnesses shall have finished their testimony. We now give it as our opinion that the vision appeared early in the spring of 1861, and was nearly fulfilled in the spring of 1865, but the last predicted event was not fulfilled until the twenty-eighth day of July, 1868.

Let us now turn to the opening scene of the s'aveholders' rebellion, for a living picture of the acted scene given in the vision by the angel.

Early in the year 1861, when the dark cloud of rebellion, which hung over the United States like a funeral pall, was about to burst, we found Major Anderson and a few men garrisoned at Fort Moultrie, but he felt uneasy there. He was not satisfied with his situation, being too close to Charleston; he and his few men stealthily moved into Fort Sumter, situated on a small island

some distance from Charleston. This act we understand to be the setting of the right foot of the angel (as a pillar of fire judgment) on the sea, thereby giving the witnesses their proper place on the right hand. When the rebels planted their forces on the shore to bombard Fort Sumter, may be understood as the placing the left foot of the angel (as a pillar of fire-judgment) on the earth. Thus distinguishing their character by the well-known Scripture emblem of right and left-hand. The history of the war brings out clearly the terrible severity of those twin judgments.

When the angel had thus taken his stand on sea and land, "he cried with a loud cry as when a lion roareth." And we know the result of that cry. The seven confederate thunders had made war against the free states; they overcame them; Fort Sumter fell, and from the burning fort a pillar of fire ascended heavenward. Major Anderson capitulated, and the news of the fall and surrender of Fort Sumter spread consternation through the free states is symbolized in the vision by the roaring of a lion. "And when he cried seven thunders (states) uttered their voices." John was commanded to seal up what they uttered, but we know from history what they uttered, that they gave unbounded expression to their joy at the fall of Fort Sumter. Thus we find the order of actions performed by the angel, to be precisely the order of events that took place at the opening of the slave-holders' rebellion; there is nothing more or less than a complete fulfillment of the vision.

But for further proof I adduce the following portion of an official document:

Washington, March 12, 1861.

HON. W. H. SEWARD, Secretary of State
of the United States,

SIR:—

The undersigned have been duly accredited by the Government of the Confederate States of America, as Commissioners to the Government of the United States, and in pursuance of their instructions have now the honor to acquaint you with that fact, and to make known, through you, to the President of the United States, the object of their presence in the Capital. Seven states of the Federal Union having, in the exercise of the inherent right of every people, withdrawn from the United States and resumed the attributes of sovereign power, delegated to have it formed a Government of their own.

(Signed) { JOHN FORSYTH,
 { MARTIN J. CRAWFORD.

In the above document we find seven states formed into a Confederate Government of their own, symbolized in the vision of seven thunders uttering their voices. But we will find them again symbolized in the eleventh chapter in their Confederate form as the beast that ascendeth out of the bottomless pit, also as the great city which spiritually is called Sodom and Egypt, etc. But it may be asked, how are we to know they are thus symbolized?

I answer by the vision. They are placed on the left hand, and from its appearance in 1861 to its completion, it covers all the predicted events even to the end of the second woe. Or, in the above document, we find that seven states of the United States have renounced their allegiance, they have reassumed the attitude of sovereign power and formed a government of their own.

They are symbolized in the vision as seven thunders uttering their voices, and by being possessed of sovereign power can now declare war, or make peace, and by this

power they become qualified to be symbolized as a *beast* or a *great city*. See the beast in Daniel's prophecy and Rev. xiii; also Rev. xvi:9.

Rev. xi:7. This verse is very emphatic. The witnesses have now come to the end of the one thousand two hundred and sixty days (years) in which they were to give their testimony, (the beast). The seven thunders (states) of the vision, now united under one head, (the Government of the Confederate States of America), symbolized as the beast that ascendeth out of the bottomless pit (a persecuting power), shall make war against them and shall overcome them and kill them.

This is what the rebels did, and refers to a particular battle fought, as the eighth and ninth verses clearly show.

Verse eight. In this verse the dominion of the Confederacy is emblematically represented as a great city, and as a street is a part of a great city, so the word *street* in this verse (to carry out the emblem) must be understood to signify a part of the territory over which the Confederate Government exercised its authority. The great city is also spiritually characterized; it is called Sodom and Egypt, where also our Lord was crucified.

It is not necessary to say much on this spiritual likeness; all who are familiar with the history of slavery as it existed in the Southern states, will readily admit the justness of the comparison to Sodom in lewdness, to Egypt in cruelty to their slaves, and in their fierce persecution of the witnesses who gave their testimony against the corruption of slavery; such at least is God's estimate of their spiritual character, and it must be correct.

Verse nine. "And they of the people: and kindred and tongues and nations." I take this to be descriptive of the composition of the two armies; the soldiers of the North

and of the South were of the people, many had kindred in the opposite army, and they were of various tongues and nations.

It would scarcely be possible to find two contending armies in any other part of the world to which this description would be applicable; it would chiefly be those who were engaged in the battle who would see their dead bodies thus exposed. "Shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves."

This was literally fulfilled at a battle fought in the State of Virginia. I think it was the battle of Chancellorville, but can not be certain, as I give it only from memory, having read of the circumstance during the war, in the *New York Weekly Tribune*, in which the reporter used the very words of the verse: "would not suffer their dead bodies to be put into graves during three days and a half." I have not found this circumstance noted in any history of the war that I have examined. But the impression left on my mind from reading the report, is that the Confederates gained a complete victory over the Union army, held the battleground three days and a half, and would not grant the Union Soldiers the privilege of burying their dead during that period.

Lieutenant David N. Coey with a friend, providentially, called to examine the Chart before it was completed, and his attention being called to this particular prophecy, informed me that he was in the battle referred to, and that it was the battle of Antietam, in Maryland, in which the dead lay so long unburied, and I requested him to give me a statement of his observation during that battle. The following is his statement:

"The battle of Antietam commenced on September 16,

1862, with picket firing and cannonading, but did not become general until the 17th, when the real battle took place. There was a cessation of hostilities on the 18th, and the Confederate and Union soldiers buried some of their dead. On the night of the 18th, the Confederates retired from the battle-field, then two days was spent in burying the rest of the dead; the writer helped to bury twenty-eight in one grave. Sergeant David N. Coey enlisted in Captain Hogan's Battery and 2d Batallion New York Artillery, but was detached and assigned to duty in Pettel's Battery B, 2d New York Artillery."

LIEUTENANT DAVID N. COEY.

1918 University avenue, East Berkeley.

Verse tenth. "And they that dwell upon the earth shall rejoice over them and make merry." It is not so easy to show clearly the fulfillment of this, only from the general feeling, sympathy, rejoicing, that was manifested toward the South, when they gained any advantage, by certain parties in our own country, and especially in Britain, who paid dearly for her sympathy in the Geneva award.

"Send gifts one to another." During the war, the Pope sent his blessing to Jeff. Davis. I give this from memory, having no copy of the blessing nor of the reply. But it was a very significant thing when we take into consideration their prophetic character, because these two prophets tormented them that dwelt on the earth. "They had power to smite the earth with all plagues as often as they would."—Rev. x:i6.

Our Savior's words are: "Think not that I come to send peace on earth, I come not to send peace, but a sword."—Matt. x:34.

Thus we find that the predicted events contained in the

ninth and tenth verses of this prophecy presented to our view the saddest and most hopeless period, for the Union's cause, found in the history of the rebellion. We now come to the turning point, which leads to victory.

Verse eleventh. "And after three days and a half, the Spirit of Life from God entered into them and they stood upon their feet, and great fear fell upon them which saw them." In this verse we meet again with three days and a half from some period not given, and I am led to conclude it must be understood to signify three years and one-half, which will appear as we proceed.

The Spirit of Life from God entered them at some time during the war of the rebellion, which caused them to stand on their feet, certainly not those dead bodies that lay unburied on the battle-field, which would have been contrary to fact, neither could there have been a resurrection; "if they had been raised spiritual bodies, their enemies could not behold them." Spiritual bodies are not visible to physical eyes, when the Spirit of Life from God enters into man, making him a new creature.

Old things pass away, all things become new; he now acts from new motives. We think we can find just such a radical change taking place in the conduct of the war, and think this change is all that is signified by the Spirit of Life from God entering into them (the living witness), and causing them to stand on their feet, causing them to introduce new measures, new principles of actions in order that the Nation might live. Compare Dan. x:13.

At first the war was conducted on the principle of putting down the rebellion and at the same time saving slavery to the slave power, dealing gently with the institution that was the cause of the rebellion.

But the turning point came; a change took place, and

the President's proclamation of liberty to the slave, is the first public manifestation of this new Spirit of Life that entered into them; a second may be found in the National Republican Convention which nominated A. Lincoln for a second term as candidate for the presidency; but although thus spreading and working, it was not fully obvious until settled and ratified at the November election when A. Lincoln was re-elected by an overwhelming majority. Then they stood on their feet and decided that slavery should perish and the Union live. This final decision was reached about three and one-half years after the first battle of Bull Run; we have now arrived at the point when the Confederates would realize the last clause of this verse: "and great fear fell upon them which saw them." But let us see what General Grant says on this point:

"I state to all citizens who visit me that all we want now to insure an early restoration of the Union is determined unity of sentiment in the North. The rebels have now in their ranks their last men. Their only hope now is a divided North; with the draft quietly enforced, the enemy would become despondent. They are exceedingly anxious to hold out until after the Presidential election; they hope for a counter revolution; they hope for the election of the peace candidate."

Verse twelfth. "And they heard a great voice from heaven, saying unto them to come up hither." This must be understood to signify the political heavens, the seat of power, evidently signifying the proclamation of the President calling for drafted men. They answered the call in such numbers that they are represented as ascending in clouds to the Capitol, "and their enemies beheld them."

Verse thirteenth. "And the same hour (time) there was a great earthquake (war) and the tenth part of the city

fell; the tenth part of the population of the United States fell away from the Union.

In 1860 the population was 31,443,321; a tenth is 3,144,332; this is nearly the population of the seven states in 1860, and "in the earthquake (war) slain of men seven thousand." This does not mean to affirm that there were only seven thousand slain in the war; it has no reference to those killed in battle.

In the original it is "seven thousand names of men were slain." (Scott.)

How could the names of men be slain? Is there not something wrong? No. There can not be anything wrong in a correct translation of the Word of God.

Their names were cut off from ever appearing on the roll of any office of honor or trust in the Nation. And the instrument that slew their names is found to be the third section of the Fourteenth Amendment to the Constitution of the United States.

THIRD SECTION.—"That no person shall be a Senator or Representative in Congress, or elector of President or Vice-President, or hold any office, civil or military, under the United States or under any State, who having previously taken an oath as a member of Congress, or as an officer of the United States, or as a member of an Legislature, or as an executive or judicial officer of any state, to support the Constitution of the United States, shall have engaged in an insurrection or rebellion against the same, or given aid or comfort to the enemies thereof. But Congress may by a vote of two-thirds of each house, remove such disability."

"And the remnant were affrighted and gave glory to the God of heaven."

Notice in these few simple concluding words of the prophecy, how admirably they set forth the dying throes of the extinct Confederacy. It is not necessary to give any pen picture of their hasty flight from Richmond on that

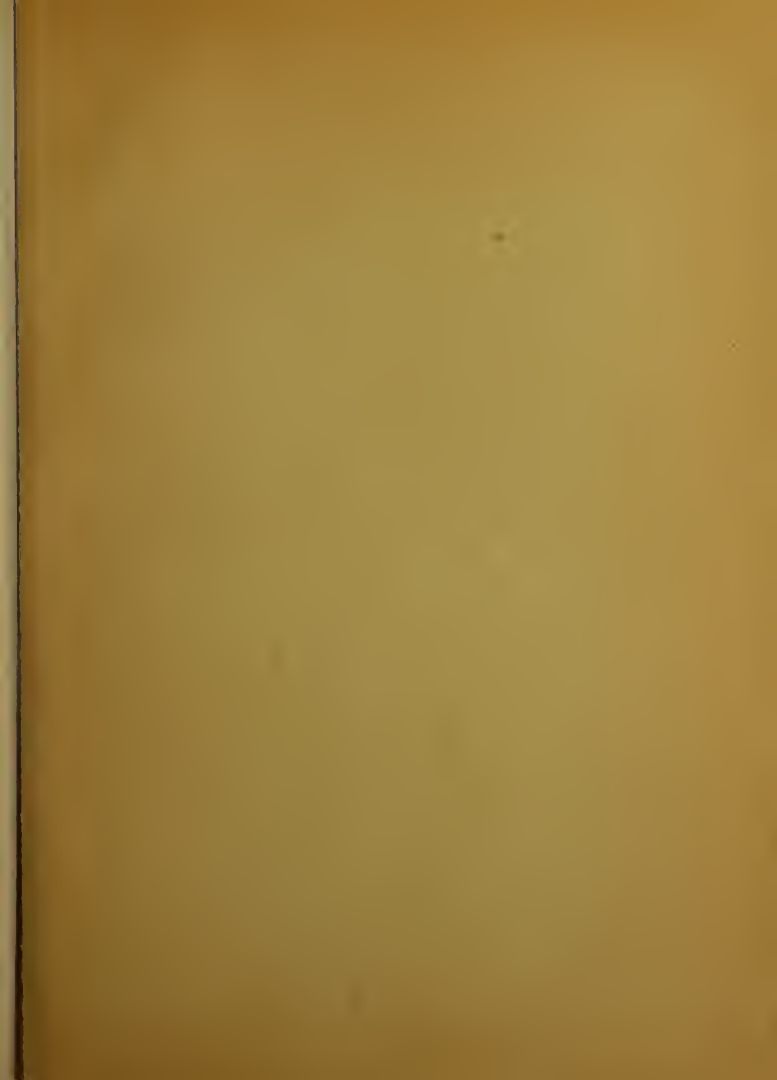
memorable Sabbath day. The whole scene must be still fresh in the memories of thousands in every state in the Union. It will be enough to repeat the last words of the prophecy. "And the remnant were affrighted and gave glory to the God of heaven."

We have now applied this wonderful prophecy to the slave-holders' rebellion, and have seen that the vision of the tenth chapter and the predicted events referred to in the eleventh, only form one great event.

And as we have proceeded in the application, the fulfillment of each succeeding event seems to bear testimony to the correctness of those preceding it. But the fulfillment of the last event seems the most wonderful of all, that to fulfill it, it should require an act of Congress and a vote of a great people, embodying it as part of an amendment to the Constitution of their Government, there to remain as a memorial of the merciful treatment of fierce rebels who fought to destroy the Nation in order that slavery might be extended and perpetuated.

But although the war terminated in 1865, the prophecy was not fulfilled until the third section of the Fourteenth Amendment to the Constitution was adopted, which was on July 28, 1868. Thus giving us the day and year on which the prophetic period of the second woe trumpet ended.—v: 14. "The second woe is past; and, behold, the third woe cometh quickly."







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OR

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PREFACE.

The author has no apology to make. His theme must stand or fall with its own merit. He presents herein some truth unflinchingly, though scorn it, may State and modern church alike. He is grateful profoundly to the dead and the living, who cleared off the ivy and thinned out the branches in Eden's gold tree, exposing to view all kin of the serpent, whilst risking and losing their lives. Let the reformers, George and all others, Ingersoll also, redemption proclaim!

O, rise! O, rise!
Swing high the sword of truth!
Behead the falsehood!
Flash the light of reason!
Give Mercy a chance
To put all the wounded
And all the surrendered
In Liberty's care.

IGNATIUS FERLIN.

Linda Vista, San Diego, Cal., Sept. 18, 1891.





NIGH six thousand years of human sorrow passed since man appeared according to the Book of books tradition; though the lustre of its hidden truth remains untouched, billions are the victims, whilst its garment leads to bloody deeds, well-meaning men. The anti-Christian bloody sin-offerings with their rites, enabled the priesthood to hold the masses under control by giving them ceremonial in return for the best of their offerings. Their ruler and priest communing with Jehova from face to face, swayed them autocratically. Gold and silver was money, and their land tenure only reminded of that which obtained previous to fall of Eden.

Expression of truth may be productive of hardship and pain, when the power which profits by falsehood is strong. Magnanimous haughtiness loosened its victims at times, and they that were writing up Adam and Israel, transmitted the doings of man in nature's red garb, freighted with art, inscribing therein, rules for the beginning of happiness, widening and leading till spanning all globe.

That the Bible appears so unconceivably riddle-like, may be because of the horribly torturous punishments inflicted those days for deeds and opinions conflicting with existing hierarchical rules. Moses,

writing and copying history, wisely hid cruelty, justice and truth, in the description of Nature's stark laws, which, remodeled and dressed in modern mask, are serving as guide-posts on highways of nations to lead them to social perdition.

A sincere hope and intense desire to preserve un-fading marks of truth for a possible revelation at some future age at least and to prolong their active lives to assist in promotion, recognition, and eventual adoption of their fundamental ideas by a people that would know how to appreciate and accept them without blindness, must have suggested to the writers of the Old Testament that puzzling style of composition which, describing a creation of the Universe, also portrays man's individual and social virtues and failings, with his criminal tendencies towards destruction of Globe and mankind. A plan for happy earthly conditions is easily read from between the lines of the Bible.

A treacherous undercurrent with all that it implies rested on Nature's law, are the signs of Four in One in the book of Genesis. One might think that the doctrine, Father, Son and Ghost, all three are One, found its seed therein. Gold-lust dagger made in Eden, drenched in human gore high up-lifted, ever thirsty, pierced that sin-destroying, daring heart of Son of man. Christ is a living example of fate, which he shared with robbers and thieves for whaling the changers of money. In effigy nailed to the cross he is carried around scaring the people

from leading his life, though drawing vain tears in sight of luxurious hypocrisy. Picked and well-trained intellects are shining, drawing, dazzling, whirling burdened working masses past review before a haughty money power, holding all on gold and silver chains with God's land-anchor.

The inception of monopolistic institutions dates from the time of adoption of gold-measure for produce of labor. Till then, man lived of his own exertions, unhampered by land-monopoly, exchanging his products without robbery by useless third parties. Associating with his equals, he neither recognized nor suspicioned the existence of any, but the all-creative power besides himself. His place was a paradise in Eden. He was permitted to enjoy the fruit of the tree of individual and social life, sustained by free diversified avocations. Genesis 7; 9. A class of gold worshipers developed and raised itself above the industrious, that neglected attention to incipient dangers, and whilst they were sleeping Adam's sleep, these gold-worshipers approached in good time to the somewhat more awake to leisure inclined party (Eve) and explained in serpent-like way the beneficial effects which would follow the introduction of gold and silver money. They being the fruit of the tree of knowledge of good and evil, in other words, of their mining industry, and, pleasant to the sight, it was easy to induce the less thoughtful in other pursuits, to give consent to the new proposition. The mischief was done.

The Supreme Power abstained from re-establishing the former conditions. The people rushed to the river Pison (Genesis 11.) after gold and silver. They neglected gardening and other work in hope for quick riches, to gain leisure for acquirement of knowledge, to become wise and earn immortal fame like their ruler, but got impoverished, were naked, they had to be clothed with sheepskin by the newly made god or lord, for their garden in Eden passed into the hands of precious metal owners. It was well said by Henry George, that everybody could be a farmer without risking annihilation of mankind. Not to destroy the gold and silver standard and to hold the masses at life supporting avocations on less productive lands, the rulers or lord placed guardians of man-made laws (cherubim) at the east or best lands and an armed force (flaming sword) following laborers in every direction, to live off their produce or fruit of the industrial tree of life. Genesis 3: 24.

Enjoyment of heaven on earth is secured to the hords of these two institutions by control of land and money—make-shifts with gold and silver without productive exertion on their part.

The beneficiaries of gold and silver mining industry, or rather, the snake in Eden's tree is a type of all such emissaries, that are going around crawling and fawning, as it were, perverting truth and smilingly swallowing every exposure of their trickery, just as dirt is said to have been swallowed by the

reptile. Mankind retained the precious metal-fruit of original sin in spite of blood and water baptism even by consent of professed followers of Him, that drove the money changers out of the temple. Hence, baptism has the same effect on original sin, which was committed with giving money power to gold (bdellium) and silver (onyx-stone), as water has on gold and silver containing dirt, merely separating them from it, to be readier and handier for use in the hands of their owners. The money power is the much condemned, blood-thirsty, cruel, earthly, Bible God or dragon, swaying with gold and silver, church and state at will to his own advantage, with and at the expense of toiling masses, adding lasting fuel to conditions which are clamoring for more restrictions.

Government, always the supposed cream of national honesty and economic learning, stamps and deals out paper currency, which sooner or later becomes a handy instrument to coin owners for production of financial spasms, on account of the vapory gold and silver basis.

The scriptural lamb, that is, the producing classes, suffered their governments to open an exclusive market to all the gold, and they are asked now to accord to silver equal preference to give a longer lease of life to the control of labor products. These metals are receiving at the hands of government the money title by arbitrary power, which enhances their value, and prevents their mechanical and in-

dustrial usefulness just to that extent. Their quantity being limited, they are easily transferable by existing legal machinery to make them scarce and reduce by that means the value of an increased amount of makeshift evidences of indebtedness.

The labor products, or their representative, the money, is dropping out of industrial pockets by legally produced artificial gravitation into the hands of monopolies, which were the construction material of social organisms since man's enslavement.

Attacks upon the Bible—always raised a tempest among religious denominations and their unanimous onslaughts upon its enemies were a presentation of religious trusts, both parties denounced each other's acceptance of money—money power nourished the combat and giant intellects furthered its dominion. Jeremiah II; 8.

Whilst this was going on, quiet observers were winnowing kernels from the chaff, the fog that hid the cancer of social organisms vanished, and the bitter fruits of land monopoly and money power are staring death at toiling masses through Nebuchadnezzar images' golden eyes. Daniel II; 32. Alas! how horribly, yet perfectly is portrayed therein, the condition of society and its effect upon man's sensitiveness to the cry of justice for suffering millions. That image is God's symbol of historical governments, which were killed by land monopoly with gold and silver. It also points with divine exactness to the awful consequences of the present mon-

opolistic fabrics. Look! you here, who were misled by the dragon to misconstruction of the Bible to promote his interests. The crisis is here, your tardy attention to man's needs in this world, will shorten his sad condition and better fit him for celestial realms. See in Daniel II; 31, etc., that perfect symbol of conditions in the world since inception of land and gold monopoly. In that figure you will read of land monopoly and its effect upon man and industry, carrying on clayey iron-mixed feet* the whole upper structure, that stares at you unpulsed with vacant yellow eyes. Monopoly of arms suggests itself in its iron legs. The brassy thighs, monopoly of law working down and upwards through all classes. Taxes and a false religion fitly typified by belly of brass, whose very composition indicates artificial reasons for existance of monopolistic institutions. Brass is useful, so would be monopolies, if owned and run by the people's own government. Chest and arms of silver in that figure are emblematic of tax-gatherers, whilst gold is the devourer of the cream of man's intellectual and corporeal produce.

You say that Nebuchadnezzar image is dead, society is living. Yes, a spasmodic life, just like a man standing on his head, reeling and trying to put himself right, but is prevented, being held upside down, and the flow of blood to the brain drains his life. So is society held by combination of mon-

* The feet are also a type of iron-like endurance of farmers and other producing classes.

opolies, which are the death-dealing organic feature of our social fabrics, based on silver reeling along on the head of gold. Social blood, that is produce of labor and land are gravitated by means of bonds and other money make-shifts to the basical golden head. The fabric must be stood on its feet, or death will come. Land values are the social basis, gold and silver in their natural state, just a scant part of them. John XII: United States, the scriptural lower heaven, have clothed their people's Liberty with mourning and shut her up in her monopoly-built-protective-tariff palace, where she is sadly watching her misformed free-trade child, yet kept lively, somewhat assisted even by liberty-loving adopted citizens. The moon at Liberty's feet, that is, the public domain, is all but vanished from people's reach, though a portion irrigated by nature's God, the greater part laying idle, causing farmers to waste time and labor on unproductive and arid lands.

A paper currency based on gold and silver stands in the same relation to working man's wages as the leaves of an apple-tree to its fruit, which is being gathered in spite of them. Just as the leaves are damaged, wilted, and annually shed, when the fruit has been gathered, so is the money of paper, whose volume and value depends only in fiction on silver and gold, shriveled, contracted, withdrawn, reposed in the safes, subject to destruction after the metals were gathered, which lying in vaults, dazzle the

eyes, but blister the hands of the toiler, and foster corruption in government. Freeman deposits his wool-clip with John, who gives him a paper describing the act, that paper is offered to Mark for his grain, Mark being weaker, dares not remonstrate. The grain is removed and made into flour. When Mark demands payment of the note, the wool is all gone and used up in palace of John. Have patience, friend Mark! John is a shrewd man, Freeman lacks conscience and I command force. We'll stock you with power to gather your pay from those, who earn their money supporting our lives and issue of bonds such numbers as needed to keep us employed at wooling and fleecing the folks, will sail us of breakers till pupils of Alma's* according prescription will grow into manhood and do to perform the duty of circling the toilers in endless procession, while piling up riches for us and desperation and want for themselves.

With the introduction of money power into gold and silver in Eden by Eve and Adam party at the serpentine instigation of the controlers of those metals, whose production was a harmless, industrial branch of the "tree of life," the death germ to social organizations and man's individuality was implanted. Land monopoly, money power's concomitant, superinduced money makeshifts and the deadly effects of the original or inherited sin

* Alma Mater.

manifested themselves ever since, in individuals as well as in social organizations, though labor produce or its representative, money, is unceasingly being washed out of toilers' hands through blood and water baptisms by state and church since Eden's fall. Christ and his apostles sacrificed everything dear to man in this world, to put mankind to reintroduction of paradisaical conditions. The proverbial shrewdness, not to say heartless greed of Jewish rulers put Christian baptism with all its religious humdrum to good account, for, with turning of Christ's and his apostles' wonderful cures of people's mental imbecilities into cures of corporeal ailments, they continued the fundamental cause of their power even over a new-fangled Christian Judaism. The hoarded up gold and silver, set on by the serpent or idler in the world is the tree of knowlege of good and evil. Genesis II; 9. Its adopted money function, a basis to other moneys, is its fruit. Idlers, robbers, swindlers and thieves command with it as ready and nourishing a diet as honest sustenance producing people.

Who can count the loss of lives or comprehend the misery produced by a wrong directed mental and material power. Battling erroneous creeds and falsehoods, well entrenched, does not increase attention to existing moans for help to old age, child or sickness.

Lawyer, preacher and priest, compounder of interest, idler, robber and thief, born and grown

with their own made books, begotten of greed could throw them away, go blessing mankind with study of God from alpha to omega in Nature's great book, abounding in useful and beautiful. Learning and intellect wrongly directed, will always balk Justice in granting the toiler his rights. He, that's employing his learning hurtfully to fellow-men, checked, will find pleasure in cleansing the ulcers and healing the wounds of social infliction on man and all creatures enslaved by his race. Animal life in service of man will not be so burdened, nor fed on neglect, or curried with beating at times, if the sorrowful burdens be taken from shoulders of toilers. Producing and consuming, helping toiling masses higher is not tearing down deserving uppers.

Imagine a selected body of national learning, wisdom and, not to be gainsaid, honesty, frittering away people's substance wrangling over a force bill and silver coinage to prolong the stabling of Shylock's "Steckenpferd" with all his trappings at producers' expense. A steed of venerable conception with serpent's parentage, adopted by Adam and Eve, nursed and increased, prospered and spread under assumption of names, that gave it ingress in Israel's sanctum, tramping to death all who objected to its ravages. Original sin, inherited sin, snake in the desert, the devil, the satan, tempter of Christ, are the cognomens which foster its ravages in family circles of Christian belief.

It also is ruling and jamming out life as alias in India and China and all other domains on the globe. Forbidding its claim to an age, which proves social existence of mankind previous to Adam and Eve political parties. Jesus of Nazareth risked and lost life in his noble attempt to dethrone silver and gold. With death of his twelve the god of this earth regained his full sway and unceasingly housed with cruel ferocity, whilst sheep were ableating but heavenwards under direction of self-imposed shearers and spirit destroyers ever consuming their substance and marking up credits in another man's book to be considered by someone away up in heaven right long after death.

Sneering slander, truth perversion, haughty scorn, winking smiles and luring art do yet recruit their votes from blinded, hard pressed people, who persist in riding Adam's horse, though daily under painful strain for want of lifes necessities. Man of moderate means is harrassed, struggling to escape sad fate. The slave of money power leads a life without enjoyment. The thugs themselves are weighted down by hoarded wealth, satiated, craving more without avail. Desire, despair or hope is growing with approaching grave. From past we learn the present. A space as great as our globe is there inviting human race to happier life, whose lease should be its lease without restraint of liberty to man.

Redemption of currency
 Thunder and lightening,
 Flashes of wisdom
 Slimy and poisonous,
 Serpent begotten
 Away back in Eden,

Silver and gold
 Borrowed from miners
 On paper certificates,
 Passed among toilers
 Commanding their substance,
 By order of Government.

The owners of metals
 Paid by the people
 Are resting contented
 With treasures all gone,
 In bounties and payments
 To shippers and clerks.

Promises golden and silver certificates
 Greenbacks and notes legally made
 Also are tendered redemption.
 Chink is all gone, give satisfaction !
 By issuing bonds in numbers sufficient
 To bring in the silver and gold
 And also a basis to farm for banking
 Right in the fruit of industrial trees,
 Brimfull of life for us and mankind.

All servicable produce of labor is basis to money,
 whilst accessible to the consumer, he that controls
 it, has power over its representative, money, which
 is being redeemed as often as paid out for goods.
 Shylock calls it redeemed only if dropped in his

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maw at people's expense. Production of useful things is production of money basis and this originates a private circulating medium, called: checks, orders, promissory notes, etc. It seems the people should not be compelled to go by the way of gold, silver, or greenbacks, legal tender notes, and God knows what! Leaving in the circuit at each station a percentage of their substance for support of useless institutions, before they are permitted to buy with the shriveled remains a scanty amount of goods for house-use.

Providence foresaw the coming complication of social net-works, and the inadequacy of private promises in world-wide business transactions and implanted therefore in the earth the seed of a basis to the medium of exchange at once as definit, permanent and elastic, as the human race, the growth of whose needs expands its adequacy beyond the required amount for gratification of social desires.

The Sight Values of Land in the hands of private individuals, since introduction of silver and gold money by Eve party and Adam with less or more rigor exacted by landlords with partial intermission at times by primitive governments, are the basis to the medium of exchange ordained by nature to serve mankind. Imposing monuments of mediaeval architecture are witnesses to those funds during middle ages in Central Europe.

To avoid periodic repetitions of chaos in society and to preserve a dearly ransomed civilization, mankind would do well in considering the following fundamental economic propositions with a view to adoption for self-preservation:

1. Free Trade, excluding compulsory support of classes by industrious masses.

2. Taxation of Sight Values of Land, or taking by the people of their own created increase of price in natural opportunities for application to national or social needs.

3. Issue of paper money by the people through their own representatives. Such money to base on land values in volume, demand and supply of labor produce will measure its purchasing power.

These laws obeyed, the basis of money or money itself and its value will not be contracted, expanded or even destroyed by order of gold, for silver and it will be doing ~~some~~ duty according to their inherent qualities as was ordained vicing with products of labor in serving instead of enslaving the toilers.

4. The advantage in putting private enterprises containing elements of oppression, and all existing monopolies into people's hands to be run in their interest by their own representative government.

The money power of precious metals and land monopoly are the original cause of human miseries.

Truth is eternal
Yet smothered with chaff,
And captive to daggers
At palace of languishing justice.
A farmer's production
As guileless as he,
With Jupiter's thunder
The sleep of your Fathers dispel.
Rouse them to action with ballot
On Liberty's day.

THE END.

BEHEAD THE FALSEHOOD.

The hosts of Host are touching
And troops are gathered
Drilled and marshaled
With gaudy Brutus all aflame.
The vial of wrath is uplifted
The storm is on
The evil begun.
Watch ! oh watch !
That speedy gig
On yellow wheels,
No Michael there.
The gig is not empty,
Its box is well filled,
Though darting with haste
And dealing out something.
How shabby its looks !
The dragon himself in disguise,
In working man's suit;
A lineal descendant
From Eden's first owners of gold,
Is winking and bowing from seat.
Gig's trail is unsightly.
The track of its dog
Surely betraying
Descent from the serpent
In Eden's cursed tree.
What terrible leap
The steed has just made !
Look ! it awwhizzing !
They caught a traitor and spy
Bribing the goodless and starving,
Just as expected ;

With fruit from the tree
Of knowledge of evil and good,
Budded on green away back in Eden,
Nursed by the fillers,
Watered from rivers of anguish
By working men's tears,
Yielding with growth
Images golden,
Bedazzling the poor,
Ennerving the rich,
Yet harping on petals of silver,
See the turmoil !
Hear the uproar !
There in the thickest
Women are fainting,
Children screaming
And men are groaning,
O, rise ! O, rise !
Swing high the sword of truth !
Behead the falsehood !
Flash the light of reason
With Liberty's lamp !
Give Mercy a chance
To gather the wounded
And cheer the surrendered,
Orphans and widows,
Children outcast,
The infirm and aged,
All-hungry and cold,
Frantic with fear,
Take over to Justice's house
And put them in Liberty's care !

THE CHOICE OF A LIFE-WORK

THE OPPORTUNITIES OF THE MINISTRY

EARL MORSE WILBUR

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“The greatest problem is that of making one's power and influence felt as much as possible for good in the great world's movements.”—*Professor R. H. Thurston, Cornell University.*

“The communication of moral and religious truth is the most important office committed to men.”—*Channing.*

“Never was there a greater call in all parts of this country for thoroughly equipped clergymen than now, and never was the position given to such clergymen more honorable and influential.”—*Ex-President White, Cornell University.*

“Despite all the modifications which this office has undergone, it is still a most influential one, and is certain to continue so. . . . A man who does well in it will never lack occupation and influence. . . . Modern society is better worth preaching to than any earlier society. . . . Never had the true priest so high a station or so great an influence as he has to-day.”—*President Eliot, Harvard University.*

The Choice of a Life-Work

The choice of a life-work deserves to be considered, after the decision as to the moral principles by which life itself is to be governed, as the most important and far-reaching question that a young man is called upon to decide. With but one life to live upon earth, and with no chance to make fresh starts except at great sacrifice, a mistake in this choice, involving as it does all one's future career, is no less than tragic. By force of energy and persistence, it is true, one that has missed his true vocation may still make his life a fair success; but when one is to invest his whole life, talents, and opportunities, he should take no risks, but should insure from this supreme investment the surest and highest returns obtainable. In other words, one should aim to make such a choice as to secure his living his life to the most effective purpose possible. If this is true to some degree for all young men standing at the threshold, it is especially so for those whose natural talents and advantages of education make their investment of more than the average value; for with these mistake or failure means the greater loss.

The importance of the choice of a life-work.

In making this important choice one should, of course, be somewhat guided by the judgment of

Preliminary considerations.

wise friends, who in certain respects may be able to judge of one's capabilities and of the opportunities of life better than he can judge of them himself; yet in the end the decision must be one's own. It may be rendered easier than at first sight it might appear, if certain principles controlling the choice be first clearly settled.

What, for example, do you mean to make your supreme end and aim in your life-work, to which all other ends, within the limits of honor, are to be made to contribute? Is it the accumulation of wealth? Then the range of choice is narrowed at once to a few especially lucrative fields of activity. Or is it power over men, so that you may make them bend to your will or execute your purposes, and perhaps reward you with position or honor? Then it is comparatively easy to say through what callings you may most readily reach your goal. Or do you incline to consult your native tastes, following along lines of least resistance to a career that shall be congenial, and possibly not too strenuous? Again the choice may seem almost to make itself. Or, finally, is it your high ambition to spend your life and talents distinctly for the good of others, so that the direct result of your life-work shall be a world left better than you found it, and your fellow-men happier? In this case also certain callings will naturally appeal to you above all others.

If I have placed last that end which seems to me to be the most worthy, it is not that I would under-

several
ends at which
one may aim in
life.

Opportunities
afforded by the
different ends.

estimate the others. All may be not only honorably but worthily followed. While wealth is too often ignobly and sordidly pursued, it is in itself a perfectly legitimate object of human endeavor; and it may be so used as to become a means of high human service. Indeed, there has perhaps never been a time when men in command of large material resources could employ them to better purpose than now, in the way of enlightened philanthropy, to the end of human betterment, nor when men were more needed to do that very thing. Nor is the ambition of being able to control the actions and destinies of men, whether through political or other organizations, a mean ambition, often as it is used for base and wholly selfish ends. To direct the affairs of men or of a nation is to use one of the most enviable of opportunities for accomplishing wide good. And the world has reason enough to be grateful to those that have followed the lead of inborn tastes or genius and given their powers of fancy or of invention free play in the work of art or of applied science; while the opportunities of serving it in this way seem only to multiply with advancing civilization.

The final criterion by which these and other objects of life are to be brought into comparison and judged is that of their solid satisfactions and their permanent results, in the mind of the actor and in the judgment of the world. Take, then, the man whose whole object in life has been to gain as much

The final criterion by which to judge of the severity of the possible ends

wealth as he could, whether for mere wealth's sake or for what he could procure with it; the man that has spent his whole life striving to gain as much power and as high station as possible; and the man that has consulted his personal tastes and inclinations in the aim to live as easily and agreeably as he could. Isolate these from any consideration of human service incidentally rendered; compare them with the man that has unselfishly and wisely devoted himself to increasing the public or private welfare as the main purpose of his life, to which its gains and pleasures have been but incidental; and then ask which of them all will during active life have enjoyed the purest satisfactions, least tinged by bitterness or regret, which will look back over his life with the deepest happiness, which will have won the most and warmest friends, which will be most deeply missed and mourned at his departure, and will be longest held in grateful memory by generations after him. No one can be in doubt as to the answer, which is humanity's verdict upon the comparative worthfulness of the ends of life. Other rewards will often enough seem great and tempting for the present; but the final judgment will be that the purest, strongest, and most enduring rewards are those that follow the life of service. It is the only life that the world long or deeply honors; and it deserves to be noted that each of the objects of effort in life considered above is really valued, when judged from the highest point of view, only in proportion as it can be translated into terms of service.

If all that has been said be admitted, and if it be agreed that the Black Prince's motto, "*Ich dien*," is the finest that a young man can choose to express his purpose in life, even yet it does not follow that one's choice of a life-work is restricted to but one or only a few callings. The avenues of service are many enough; and anything that the great world really needs to have done, from the digging of its ditches to the ruling of its nations, offers an honorable opportunity of helping it in some measure to a more abundant and happy life. Whether you shall choose this or that is to no small degree a question of personal fitness, of which I shall speak later. There are, however, a few callings that men are accustomed to regard as particularly rich in opportunity for those that would serve their generation in the highest way. I refer to Journalism, Literature, Medicine, Teaching, Social Service, and the Ministry; all, when rightly followed, most noble callings, with vast opportunities for raising the level of humanity and increasing its virtue and its happiness. It is remembered what power the journalist through his editorials and the author through his books have to influence or direct the thinking of those that read; that the physician comes at times closer than almost any other to the inmost lives of those whom he treats; that the teacher has it in his power to mold the plastic minds of youth and to give their characters direction for life; and that he that gives himself to Social Service aims to alleviate or cure the

The life
of service
the most
common
avenues to

worst ills of society by dealing with them at first hand. Happy is the man that feels called to enter upon the privileges of any of these lines of life-work. I wish here, however, to call especial attention to the supreme attractions and opportunities of the Christian Ministry.

It has often been remarked that the power of the minister to-day is no longer what it once was. Formerly he was the unchallenged leader, having by his very office almost a monopoly of public influence in the community, not only in matters of religion and morals, but also in education, and to no small degree in politics. To-day the pulpit shares leadership in all these matters with the press, the school, the library, and the public-spirited layman. "The authority of the minister is now derived," says one of the leaders of American thought,* "from the purity and strength of his character, from the vigor of his intelligence and the depth of his learning, and from the power of his speech. Candor, knowledge, wisdom and love can alone give him authority." Under these conditions it is safe to say that there has never been a time when a weak, incompetent, and poorly-educated minister would count for so little in a given community as now, nor when a strong, competent, and well-trained one could exert upon it a more powerful personal influence.

What character of public service is it, then, that the modern minister can render? It is his distinctive

*President Eliot, *Educational Reform*.

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privilege to be a public teacher of religious and moral truth, a trusted counselor and disinterested friend in whatever concerns men's inmost life, their higher strivings, their failures, hopes, fears, and perplexities. It is for him more distinctly and constantly than for any one else in the community to hold up before men and inspire in them the highest ideals of life, and to speak to them from week to week to such purpose that they shall go away with the resolution newly formed or freshly confirmed to live true, clean, just lives as Christian men and children of God, and to try to make the Kingdom of Heaven a reality on earth. It is given to him (if he be capable of it) to be recognized and looked up to as *ex officio* a leader in movements for philanthropy, reform, and social betterment, and in whatever else concerns the higher life of the community or of individuals in it. His work is thus not merely to discourse upon theological abstractions to those that are interested in them, but to bring religion in its broadest sense to bear upon all individual and social life, aiding the progress of the higher life of men by the most powerful of all the influences known to the history of civilization—the motives and sanctions of religion, and the inspirations of religious thought and feeling. His calling is no narrow one, then, but is as broad as human need and man's endeavor.

Compare the possibilities of this calling with those of the vocations above mentioned. Much as we may recognize the power and influence of the press at

The opportunities of the minister compared with those of other callings.

its best, yet religion and morals are but a small part of the field with which it has to do, whereas these are the matters to which the minister, as a specialist, can devote practically his whole attention. The physician sometimes comes into closer relations with his patients than the Protestant minister ever does; but such relations are sporadic, confined to times of illness, and may not recur for months or years, while the minister's are constant, and are deepened from year to year. Moreover, the office of the physician is primarily one for the body alone; the moral influence that he may exercise is only occasional and incidental. A true teacher certainly may have great power over the forming characters of his pupils; yet he exercises it for but a brief period upon each one in the moving procession that passes before his desk; and his main work, after all, is also not to develop their moral and spiritual natures, but to store and train their minds. Those that engage in Social Service often seem to be doing directly what others accomplish, if at all, only by indirection, and to be working where the greatest need is. Yet it is fair to ask whether social failure and social wrong are to be permanently cured in the slums; whether the remedy (except for individual cases) must not be applied nearer the source of the evil, and whether the fundamental work is not to be done through the broad teaching of morals and religion, and by inspiring men with those ideals of which Social Service is a conspicuous practical application.

The supreme attraction of the ministry as a vocation, then, lies in the fact that its work is primarily in the realm of human character as influenced by moral teachings enforced by religious motives and inspirations; that these interests are not merely incidental to the ministry, but essential to it, and are interwoven closely with all that is good in civilization; and that the minister's influence upon a given company of men is not casual and temporary, but constant, and often enduring through many years. For this reason it can be asserted without reserve that if a minister possessing such qualifications as have been mentioned above will go into any community and work single-heartedly in his calling for five, ten, or twenty years, he will at the end of that time have done more to impress his personality upon that community, and more to shape its higher life several times over, than any equal man in any other calling.

A work
in the realm
of human
character.

By way of minor considerations, it may be added that, while the ministry offers no pecuniary temptations to the man seeking for money, it assures a comfortable living to the competent, and offers a certain presumption of social position and public esteem; and that no other calling gives more elastic freedom in the performance of its demands, a wider opportunity for culture of mind and heart, more inspirations and encouragements, or more sincere appreciation and love from the worthiest men and women.

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No thoughtful person needs to have it urged how deeply the conditions of our time and country stand in need of such service as I have indicated above. When it is being pointed out from all quarters how materialistic our age has grown, how everything tends to be measured by the standard of money, how public and private ideals are sacrificed to the prevailing passion, how the standards of the business world are charged with being generally corrupt, as in conspicuous instances they certainly are, and how often in official life the public weal is betrayed for private ends, it must be clear that there has never been a time in our history when the call was louder for men to give their lives to recalling the present generation to higher ideals and truer practices, by emphasizing those eternal and universal truths that are taught by religion.

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exceptionally
qualified for it.

It should not be concluded from what has been said, however, that every well-meaning young man that sincerely desires to leave the world better off for his having lived in it, or even every one that feels the impulse to preach, should therefore enter the ministry. Far too many such mistakes have been made. The world is full of posts of service of different kinds and varying requirements; and which of them all one shall choose is a question to be decided upon grounds of one's character, temperament, talents, and preparation. If, as I have said, there has never been a time when a fit man could accomplish more in the ministry, there has perhaps

never been a time when an unfit man was so sure to fail in it.

Certain qualities, which may or may not be important in various other callings, are well-nigh indispensable to a successful career in the ministry. A man must have first of all an unblemished moral character. I do not mean that he should be a moral prig; but his principles must be of the highest, and they must in all circumstances be adhered to without qualification. Again, he must have force and independence of character and strong steadiness of purpose. Often enough he will have to stand with the minority; and if he waver in his course, or look to others for guidance, or lack the power of leadership, his ministry will have little influence over men. He must also have that divine gift of tact and of social sympathy which, without the least trace of insincerity, will enable him to deal with men according to their individual natures, with due allowance for their peculiarities, foibles, or weaknesses, with true appreciation of their excellencies however obscured, and with a deep insight which can find in every man something divine, and therefore something of interest. The minister must have a real passion for service, a large-hearted love for humanity, an enthusiastic interest in doing good, and such a desire to be unselfishly helpful, as shall inspire all his labors and overcome all his discouragements. Above all, he who would become a minister must possess profound religious convictions. He

Qualifications
indispensable
to success
in the ministry

need not as yet have arranged them in an organized system, nor need he have thought all the great problems through to their end—his professional studies will help him to do this—but he must deeply believe that this is God's world, that man has infinite capabilities as God's child, and the human soul priceless worth and dignity, and that man's sorest need is to be brought into harmony with God's will; if he lack these convictions, the tap-root of his power as a minister will be cut.

Just one feel
special "call
preach"?

These are the indispensable qualifications which the young man deciding upon a life-work must find in himself, at least in germ, before he can choose the ministry with any reasonable hope of success in it: the lack of any single one of them will handicap his whole career. Feeling some assurance that he has these qualities in fair measure, however, may he still choose this calling unless there is borne in upon him that mysterious feeling that used to be known as "a call to preach"? It is to be answered that the ministry should be chosen with the same enlightened sense and sober deliberation that would be used in the case of any other calling; and that anything tending to disturb such a choice is liable to be the source of grave mistake. The most trustworthy "call" that one need look for is the feeling of reasonable certainty that one can do more good in the ministry than in any other work in the world. One may refuse such a call only for the gravest reasons; and if to it be added the persuasion that in this voca-

tion one can also best realize his native capacities and best develop and employ his talents, the call should be irresistible.

While all that has been said thus far is broadly true of the ministry of any religious body, there are also certain especial attractions and opportunities in the ministry of that liberal form of Christianity represented by the Unitarian churches. There is an opinion widely prevalent, and not altogether without foundation, that a minister cannot be intellectually a perfectly free and sincere man. More than a generation ago Dean Stanley called attention to "the increasing reluctance of young men to entangle themselves in obligations with which they cannot heartily sympathize, and which may hereafter be brought against them to the ruin of their peace and professional usefulness." And President Harper of Chicago, in the year before his death, had occasion to comment upon the large number of men who would naturally be attracted to the work of the ministry, but were "refusing to enter upon a profession in which the great majority of those who have undertaken it are forbidden to think except within the narrowest limits." How widely or deeply this opinion may be true it is not necessary here to discuss. Enough to say that it is not justified by conditions in Unitarian churches; for these do not recognize the right of any man or body of men to prescribe a creed for their ministers at ordination or afterwards, nor to limit their belief or change of

The especial attractions of the liberal ministry.

Churches that allow their ministers perfect independence of thought.

belief in any way whatsoever. Here is a body of churches that not only allow but expect their ministers to keep abreast of newly discovered truth whether in the Biblical criticism of either Testament, in science, in philosophy, or in sociology; and that expect their ministers to preach from their pulpits the same convictions that they entertain in their studies. Here are pulpits whose tradition is for the same broad freedom in the teaching of religion as is granted at the best universities in the teaching of science, and in which inquisitions or trials for heresy not only are unknown, but would be impossible

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religion.

These conditions of freedom greatly enhance the service that the minister of to-day can render to men. For when the traditional foundations of religious faith have been so tested as they have been during the past fifty years, when the critical study of the Bible and the progress of the sciences have discredited so many of the older forms of belief, there is no need more pressing than that of free, fearless, and reverent men to help this generation to reconstruct its religious thought in terms suited to the present day, and to present to it a pure, reasonable, and practical form of Christianity, fit to be the inspiration and guide of twentieth-century America; and there is scarcely any spiritual service greater than this that man can render to man. Any one that has endured the agony of religious doubts, or has witnessed the painful struggles of others, must recognize how great a helper he can be who will make God and the soul still vital realities to

questioning men, and who, in the full light of modern thought, can secure to them the comfort, the strength, and the inspirations that spring from enlightened religious faith. For the reasons suggested above, I believe that the ministers of the free churches are better able than any others to render this high service. Theirs is a ministry dignified by a high proportion of illustrious names, which in themselves bear witness to the work to be performed and the honorable place to be won by those that will devote themselves to it: Channing, Parker, Martineau, Bellows, Starr King, Stebbins, Eliot, Freeman Clarke, Collyer, Chadwick, Hale, and Savage, not to mention those still in active service. The demand for men well qualified for the ministry of these churches was never greater than now, and assures abundant opportunity for every competent and promising man. This ministry has high and exacting ideals, it makes strenuous demands, and it offers no glittering rewards; but it affords infinite opportunities for molding individual characters and for lifting human civilization. Can young men of large talents to-day employ them to better purpose than to consecrate them to such service in such an apostolic succession?

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BERKELEY, CALIFORNIA

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The school works in co-operation with other similar institutions at Berkeley, with free interchange of instruction. Students also have full advantage of the rich opportunities afforded by the University of California.

Persons considering the choice of the ministry as their life work, and desiring counsel as to the general question, or information as to the conditions of studying in this school, are invited to correspond with the Dean,

THE REV. EARL MORSE WILBUR,

~~Bancroft and Castro Streets,~~

~~Oakland, California.~~

2417 Bancroft Way

Berkeley, California



INFIDELITY · RECLAIMED;

— OR —

Paine's Age of Reason

REVIEWED:

BEING A

DEFENSE OF CHRISTIANITY

AGAINST THE

ATTACKS OF INFIDELITY.

By WILLIAM H. R. WOOD.

AUTHOR OF THE "CALIFORNIA DIGEST," ETC., ETC.

SAN FRANCISCO:

VALENTINE & CO., COMMERCIAL STEAM PRINTING ESTABLISHMENT,

Nos. 517 Clay and 514 Commercial Streets.

1862.

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INFIDELITY RECLAIMED;

— OR —

Paine's Age of Reason

REVIEWED:

BEING A

DEFENSE OF CHRISTIANITY

AGAINST THE

ATTACKS OF INFIDELITY.

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REV. 1862

Entered according to Act of Congress, in the Year of our Lord Eighteen Hundred
and Sixty-Two, by

WILLIAM H. R. WOOD,

In the Clerk's Office of the District Court for the Northern District of California.



PREFACE.

THE only excuse which the writer can render for troubling the public with this little volume, at this late day, is, that, until recently, he had never read the *Age of Reason*. But, having heard it so often quoted and relied upon, by unbelievers in the Christian System, as being an unanswerable argument, he was at length, out of curiosity, induced to read it. And, in doing so, he was so impressed with the futility and sophistry of the reasoning, that the temptation of taking notes as he advanced in its perusal, could not be resisted.

Another excuse is, that he has never seen a reply, and could not obtain one, to this First Part of the *Great Infidel Biblio*. He has read Bishop Watson's reply to the Second Part, but has never seen one to the First—which is here brought under review.

A third apology may be found in the fact, that latterly, within the last twenty-five years, the spirit of unbelief seems to have taken a new and bolder start, and to be threatening the very pillars of the Temple of Truth.

A fourth, perhaps, he may be indulged in giving—that the homely views of a plain man, neither a priest, nor the son of a priest, might contain, by peradventure, some ideas more adapted to the popular understanding, than those ordinarily delivered from the pulpit by professional Divines.

THE AUTHOR.

SAN FRANCISCO, September 20th, 1862

DEDICATION.

To the Young Men of the United States :

MY COUNTRYMEN :—I dedicate this little book to you, because the purity and beauty of Christianity partake of the freshness and verdure of youth ; and its perennial springs of wisdom and of truth, are kindred to the gushing fountains and living energies of the young and vigorous heart.

I dedicate it to you, because I feel that it becomes Americans to wipe out the stigma which is calculated to attach, by having a work, like that which I here condemn, sail under their auspices.

I dedicate it to you, because it is upon your shoulders that must rest, in a few years, the responsibility of sustaining and perpetuating the liberty and glory of America.

I dedicate it to you, because it vindicates the supremacy of that matchless Religion which must lie at the foundation, not only of all national prosperity and freedom, but also of all individual worth, virtue, and integrity.

Lastly, I dedicate this book to you, as some feeble attempt to sow good seed in a virgin soil, whence it may spring into life, and bring forth fruit an hundred fold, to the benefit of our common country, and to the glory of "Him who spake as never man spake."

WM. H. R. WOOD.

REVIEWS
— OF —
PAINE'S AGE OF REASON.

BELIEVING that a book called "The Age of Reason," the production of one who performed valuable services to America, during her revolutionary period, has done more than all other infidel writings in disseminating the *virus* of Scepticism, and consequently in demoralizing public sentiment, I propose to pass under review the various objections of that work against Christianity.

It cannot fail to be a matter of deep regret to every American, that one to whom this country owes so much for his enthusiastic advocacy of the cause of our Independence, as she does to Thomas Paine, should have given to the world a work which is at once acknowledged to be the most scurrilous, vituperative, reckless, and slanderous attack ever made upon that religion, and those principles of morals, which lie at the foundation of all the law, and government, and civilization of modern days.

Do not suppose that I desire to depreciate the character of Mr. Paine. He rendered valuable aid to America by his ready pen; but I think his writings are distinguished more for their boldness and fervor, than for their critical accuracy and solid reasoning. And, especially, that, when leaving politics and entering the field of theology, he passed entirely beyond the sphere of his talents.

In common with all America, I honor him for his noble services in the cause of free institutions; and it is for this very reason, and the consequent hold he has on the affections of the people, that his theological errors are the more dangerous and baneful.

I have always thought it strange that any thinking man should be found opposed to so mild, and amiable, and lovely, and philosophical, a system of morals, as that taught by Christ. I do not refer to Christianity as practised by many, or as taught by Church ordinances and regulations, but to the religion of the Bible, as we find it proclaimed to us in the teachings of Christ and his Apostles.

Christianity is not to be held responsible for the errors, or weaknesses, or iniquities of its professors. It must stand or fall by its own merits. When we remember that all the government, law and order, and the philosophy of modern times—all the distinguishing traits of civilization—all the amelioration of the condition of the human family, which we in this land of light and liberty enjoy—have sprung directly from the Bible of the Christian, why should we desire to extinguish this light of the world, and thus hurl mankind back again into a state of ancient heathenism?

Yes: It is this book that lies at the foundation of our system of government and law. It was the principles imbibed from this book that taught man to aspire after freedom, and to feel that the humblest peasant is as good as the mightiest lord. It was the principles of this book that inspired the Puritans at Plymouth, the Cavaliers at Jamestown, and the Huguenots at Charleston. It is intimately associated, interwoven, and identified, with all our institutions—civil and religious; and he who would strike it down, or impair the reverence and veneration for its precepts, aims a blow, not only at the rights and liberty, but at the very civilization of man.

In the year 1794, during the fever and fanaticism of the French Revolution, that hotbed of anarchy, infidelity, and immorality of every kind, and in the midst of the influences of those extraordinary times, Mr. Thomas Paine, an Englishman, wrote a work which he called *The Age of Reason*, in which he undertakes to show that the Bible is a fiction and an imposition, "the work," as he expresses it, "of Priestcraft, for power and revenue."

I commence with the title page of this book. It is as follows: "THE AGE OF REASON; *being an Investigation of True and Fabulous Theology.* By Thomas Paine, Mover of the Declaration of Independence, Secretary of Foreign Affairs under the first American Congress, Member of the National Convention of France," Etc., Etc.

1. It will be news to Americans that Thomas Paine

was "the mover of the Declaration of American Independence." By his fervid writings he no doubt forwarded the cause of Independence, but the idea had taken firm hold of the American mind long before Mr. Paine came to this country. No one man can be said to be the Mover of Independence; it was the general and universal upheaval of the popular will. It was the natural and instinctive object toward which all hearts were turned. If any one man can claim to have been the first mover of American Independence, it has been universally conceded that such honor belongs to John Adams, of Massachusetts. As far back as 1765, Adams advocated, openly, the independence of the Colonies; whereas, Paine did not come to America till 1774.

2. He may have been "Secretary of Foreign Affairs of the first American Congress;" but if so, his name does not appear as such among the records of this nation. In fact there was no such office as Secretary of Foreign Affairs of the first American Congress. Who ever heard of a Secretary of Foreign Affairs of Congress? When the first Congress met there was as yet no General Government in existence, and how could there have been a Secretary of Foreign Affairs without a government? The fact is, that he was simply clerk, or secretary, to the Committee of Foreign Affairs of the *second* Congress, which met in 1775. Now, all know what a clerk to a legislative committee is. It was just such a position that Mr. Paine held. His business was simply to keep the papers and records of the committee. But here he elevates himself into a Secretary of Foreign Affairs! This is understood all over the world as the leading department of the Government in its foreign relations.

3. Again: he states that he was "Member of the National Convention of France," and he might with equal truth have stated that he was expelled from that body, and imprisoned as a dangerous character. His expulsion from that body is a matter of history.

Now, right here, I desire to apply his argument relative to the genealogy of Christ as given by Matthew and Luke. After proving, as he supposes, that these two Apostles contradict each other, he asks: "Now, if these men set out with a falsehood in the very commencement, what authority is there for believing them in what they state afterward?" Are we not then justified in asking, if Mr. Thomas Paine sets out with, at least, a deception, to use no harsher term, on his very title page, how are we to confide in his representations afterward? He shows himself capable of misrepresenting, deluding, and deceiving us on the very frontispiece of his performance, with what misgivings then must we peruse the subsequent statements, especially where so much prejudice is exhibited?

"Oh, well," it may be said, "this was the work of the printer or publisher, and not Mr. Paine's—he can't be held responsible for that." Why not, then, allow the same excuse to Matthew and Luke? It is simply in the matter of genealogy, in tracing descent through a long, gloomy period of four thousand years; and if there should be some discrepancy, it may be the error of the printer or translator, and why invalidate all their testimony from so immaterial a circumstance?

But, no, this excuse will not do. Any person acquainted with the publishing of books knows that the

title page is the very last thing that an author would allow another to get up for him. In fact, he, or some one as familiar with the contents of the book and the previous history of the author, as himself, is the only person competent to do it. I have not the slightest doubt that every word of this title page was written by Mr. Paine himself.

4. We pass on to the DEDICATION. This book is addressed to his "Fellow Citizens of the United States of America!" Does not this cause a blush to tinge the cheek of every American? that this work, the vilest, the most scurrilous, the most blasphemous, and the most indecent, that ever was promulgated against the holy religion of the meek and lowly Jesus, should be dedicated to America? Should it not cause us to cry out, "Good Lord, save us from our friends." For there is no doubt that Paine was a friend to America so far as a mind like his could be a friend to anything. He was a friend to America, because he was a revolutionist, a restless and unquiet spirit, who wanted to see a complete dissolution of the existing order of things. He was for change, a radical and total change in every thing. He consequently favored the American Revolution, and also the French Revolution.

He winds up this Dedication by saying that, "*the most formidable weapon against errors of every kind, is Reason. I have never used any other, and I trust I never shall.*" Those who read the pages which follow this declaration will find that prefaces and dedications are to be taken, as dreams are interpreted, just the reverse of what they purport to be. They will find that abuse and sophistry

are the main weapons used—in so much so, that it is disgusting to a modest man to read, and disgraceful to one making any pretensions to decency, to write such a book. But how modest it is for an author to say of himself—“I have never used any weapon but reason!” This, in the very outset, shows the character of the man. He believed that he was Reason personified. He considered Newton, and Bacon, and Lyttleton, and Grotius, and all that long list of great philosophers, who had given in their adhesion to the Christian faith, as mere pigmies when compared to him. He was a man of extravagant self-sufficiency—he had a most astonishing development of what the phrenologists call self-approbateness.

5. But let us come now to the body of this great work, which he forewarns us is the perfection of Reason. He sets out by stating that he had for some time entertained an idea of publishing his thoughts on religion, and had resolved to postpone it until the latter part of his life. “But that the circumstance of the French Revolution having totally abolished the whole national order of priesthood, and everything appertaining to compulsive systems of religion, had precipitated his intention, and rendered a work of this kind exceedingly necessary, lest in the general wreck of superstition, of false systems of government, and false theology, we lose sight of morality, of humanity, and of the theology that is true.”

1. To his denunciation of compulsive systems of religion we have nothing to oppose. We have no such compulsive systems in America; and this, consequently, can only apply to those countries which have established a particular religion by law. But I would inquire, what was

the cause of these compulsive systems of religion of which he complains? It was just such scenes as those which were occurring in France at the time of his writing, which were brought about in a great measure by the disorganizing doctrines of Infidelity, Deism, and Natural Religion, of which he speaks with such admiration. It was because governments found that the religion called *Deism*, of which Mr. Paine was an ardent advocate, was in fact no religion at all, and that it was at war with all government, morality, and order. It was this very doctrine of Deism, which teaches, that every man must derive his religion from studying the works of nature, and that there is no such thing as revelation, which brought about the necessity for these compulsory systems of religion. Christianity teaches no such thing. Although it may have been practised by those professing Christianity, yet it was a violation of the doctrines of Christ. Christ nowhere teaches that his religion should be propagated by compulsion. Its fundamental principle is, that man is a free agent, at perfect liberty to choose or to reject.

But it was this doctrine of *Deism* and *Atheism*, which cut men lose from all moral obligations (for who can derive his moral duties from the works of nature?) and threw them upon a sea of anarchy, doubt, and licentiousness, that drove governments to the necessity of founding, by compulsion, some religion which prescribed to men their duties to their Creator, and to their fellows.

2. But, he says, that it was exceedingly necessary that a work of his kind should appear at that time, "in order to save, amidst the general wreck, the true system of morality, humanity, and theology!". Save the mark!

Deism and *Atheism* applied to cure the very disorders they had created! *Natural Religion* to save the true system of morality and humanity! Why, this religion had been in existence since the world began, until the advent of Christ. And is still existing in all those parts of the earth where a revelation is not admitted. The manner in which it preserved morality and humanity may be gathered in some measure from the pages of history. The Assyrians, the Babylonians, the Persians, the Tartars, the Goths, and Vandals, were all governed by this religion. And in modern times, the Savages of the wilderness, and all those nations denominated barbarous, are guided by it. Has it not had a fair opportunity of displaying its powers over the morals and the minds of men?

3. *Mr. Paine* next proceeds to give us his religious faith. He says: "*I believe in one God, and hope for happiness beyond this life. I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow creatures happy.*"

If one were disposed to be captious, he might inquire what has the equality of man to do with religion? Religion is a matter between God and man, and not between man and man.

He says, "*he hopes for happiness hereafter.*" On what is that hope grounded? Whence does he derive it, if he does not believe in revelation? Can he derive it from nature? How, where, and when? How does it happen that the world was without that hope until the light of the Christian Dispensation shone upon it? Look around you upon the works of nature, and see if you can derive

any such hope from what you behold. Do you find this world a world of happiness? You may see some happiness, but do you not see as much misery as happiness? How, then, could any one reasonably conclude from what he sees in this world that he would be happy hereafter? Certainly not, unless disappointment, and distress, and toil, and trouble, and misery, and wickedness, from the moment that he first inhales the breath of existence until death releases him, may be considered happiness.

“ War, famine, pest, volcano, storm, and fire,
 Intestine broils, oppression, with her heart
 Wrapt up in triple brass, besiege mankind.
 God's image, disinherited of day,
Here, plunged in mines, forgets a sun was made;
There, beings deathless as their haughty lord
 Are hammered to the galling oar for life;
 And plow the winter's wave, and reap despair.
 Some, for hard masters, broken under arms,
 In battle lopt away, with half their limbs,
 Beg bitter bread through realms their valor saved,
 If so the tyrant, or his minion doom.
 Want and incurable disease, (fell pair,)
 On hopeless multitudes remorseless seize
 At once, and make a refuge of the grave.
 How groaning hospitals eject their dead!
 What numbers groan for sad admission there!
 What numbers, once in fortune's lap, high-fed,
 Solicit the cold hand of charity!
 To shock us more, solicit it in vain.
 Not prudence can defend, or virtue save;
 Disease invades the chastest temperance;
 And punishment, the guiltless, and alarm
 Through thickest shades, pursues the fond of peace.
 Not Happiness itself makes good her name;
 Our very wishes give us not our wish.
 How distant oft the thing we dote on most,

From that for which we dote, Felicity!
 But endless is the list of human ills,
 And sighs must sooner fail than cause to sigh.
 A part, how small, of this terraqueous globe,
 Is tenanted by man! The rest a waste,
 Rocks, deserts, frozen seas, and burning sands;
 Wild haunts of monsters, poisons, stings, and death.
 Such is earth's melancholy map! But far
 More sad! this earth is a true map of man.
 So bounded are its haughty lord's delights
 To woe's wide Empire; where deep troubles toss,
 Loud sorrows howl, envenomed passions bite,
 Ravenous calamities our vitals seize,
 And threatening fate wide opens to devour! "

We know nothing of the sun, moon, and stars, and consequently cannot form any conclusions, on this subject, from them. All we know is of this earth we inhabit, and from what we know of that, independent of revelation, is it possible that any reasoning mind can form any definite conclusions as to his future state of being—or even whether he will have any future existence at all?

This hope, then, which he entertains, has proceeded from no other source than that Christian revelation which he abuses!

Is this not so? That glorious hope was denied all the world till Christianity dawned. And I venture to say there were among the philosophers of antiquity as great reasoners and as acute observers as Mr. Paine. I know that the doctrine of a future state was darkly hinted at by some one or two of the ancient philosophers—Cicero, and Plato, and Soerates, but there was nothing definite, nothing tangible, nothing that could be called faith. It is spoken of by them more as a kind of speculation, or

romance, than as a reality. And how know we that these learned men had not heard something of the records of the old Testament, which were then in existence?

It was reserved, however, for Christianity, to present the great truth to the world, that "this mortal shall put on immortality," and to place it beyond doubt, equivocation, or uncertainty. It is now not only the belief and the hope of the learned and the great, but of all classes and orders of men. It has become the common faith of mankind—in so much so, that many may think, like the author of the Age of Reason, that it is natural—that it has been discovered by their own unaided reason, and hence forget the source from which the idea has been derived.

4. Again, he says: "I believe that religious duties consist in doing justice, loving mercy, and making our fellow creatures happy."

Well: There is no objection to this, save that I cannot see why this distinction is made between justice and mercy, by *doing* the one and merely *loving* the other. Why not *do* or *show* mercy as well as *do* justice? It would seem that he would do *justice*, but would rather *see* than *do* mercy. That is, he likes to see others show mercy and would like to be the recipient of it, but would not like to show it himself.

But let us see whence he gets this part of his creed. Does natural religion or Deism teach him to do justice, love mercy, and to endeavor to make his fellows happy? He says that the fact that God sends his rain upon the just and upon the unjust, shows his mercy. But in that case what becomes of his justice?

And when we find the innocent and the guilty, the aged and the young, helpless women and children, as well as gray-haired veterans, all perishing in one common grave, by the hand of nature—an earthquake, a tornado, an inundation, or a conflagration—war, famine, or pestilence—how can we derive thence the mercy of God?

How is it possible for any one to learn from the mere works of nature the justice or the mercy of God? Look abroad! what do you behold? You see the good man pining in penury and distress, and the wicked thriving like a “green bay tree” on the river’s bank. You behold one man formed powerful mentally, and physically, and another weak, sickly, and imbecile. Look at the lower orders of creation, you find the same disparity—you see the strong preying upon the weak, and the mild and gentle become the victims of the rapacious and cruel. Who can look upon these things and draw therefrom any rules of justice or mercy, or of good will to our fellows? And yet, this man tells us that he has drawn these principles from nature alone. He may think so, and perhaps he does, but the truth is, these principles were imbibed from no other source than that hated “fountain of all uncleanness,” as he calls it, *Christianity*. These are the doctrines of Christ, and of Christ alone. Charity, Mercy, and Justice, are the three cardinal principles of the Christian faith.

Behold the condition of the heathen who have not received the light of the Christian religion! What are they but a den of wild beasts, thirsting for blood, and carnage, and slaughter. Do you find justice, mercy, and good will among them? Why, it is mockery to speak of it. And yet, these people all have the same lights of

nature of which this philosopher speaks. Why has not Deism implanted these principles in their minds?

No, the truth is, Christianity is the origin of all the civilization and refinement of the world. Until its dawn, darkness and chaos brooded over the earth, but when the sun of righteousness arose, the clouds of ignorance and barbarity began to flee away, and as that "orb of ray serene" advances to its meridian, and rises higher and higher with each revolving year, nations clap their hands for joy, and sing hosannahs to the Lamb.

If Mr. Paine was able to draw these principles of justice, mercy, and good will to men, from the Deistical Religion, he did more than any man ever did before, or at the time he lived. It seems that the French people failed to draw the same conclusions, at the same time, that he did from this religion. If they had, the world probably would have been spared the pitiable spectacle which it was called upon to behold during the blood-stained scenes of their revolution. Can any man read the accounts of that revolution, and say that Deism teaches justice, mercy, and good will to men? One writer, in describing it, says, "that it was as if a mighty volcano had burst upon the world, and disgorged its fiery flood over all Europe." And all describe it as the most fearful event that ever shocked the humane sentiment or moral principles of mankind.

And this fell spirit is about to work the same results in this country. It has already commenced its diabolical operations, (1862.) Behold this once happy and prosperous nation—but a short time since the envy and wonder of the world, with the fairest prospects before it that ever rose to animate the hopes of man—and

see to what a condition it has been reduced by this disorganizing and destructive doctrine. In after times; yea, already, it has been said, that this civil war and the French Revolution are destined to be handed down, side by side, as twin sisters, with the unenviable notoriety of being the most infamous and suicidal acts that disgrace and stain the dark page of the world's history.

Thus we find that the very creed which he professes to hold, is all derived from Christianity, and could not have been derived from any other source; and yet he is attempting to degrade and overthrow Christianity! Learned Philosopher! Acute Logician! Infallible Reasoner!

5. He next proceeds to give us a definition of *Infidelity*. He says: "Infidelity does not consist in believing, or in disbelieving, but in professing to believe what one does not believe."

It will be seen that this man is quite an original genius. He not only wishes to change our religion, but also our lexicography. His definitions, like every thing else about him, partake of the eccentric and paradoxical.

I had thought, that professing to believe what we do not believe, was rather *hypocrisy* than *infidelity*; and that this latter was a want of faith, or disbelief, in any particular system of religion, or a kind of universal disbelief in every thing.

6. He then tells us, that "*every national Church, or religion, has established itself by pretending some special mission from God, communicated to certain individuals. The Jews have their Moses; the Christians their Jesus Christ,*

their Apostles, and Saints ; and the Turks their Mahomet ; as if the way to God was not open to every man."

Now, it will be observed here, that although he seems to give three instances of distinct Churches, or Religions, established in this way, yet, in fact, it is but one. The Jewish and Christian Dispensations being parts of the same system—the Christian but a continuation and fulfillment of the Jewish. And the Mohammedan being but a corruption of the Jewish and Christian system. No one, familiar with the Bible, who reads the Koran, can fail to see, on every page of it, the source from which it is borrowed. All the moral and devotional parts of the Koran are taken from the Bible. The very same expressions are used, and an attempt is made throughout the whole, to preserve the style of the Bible ; adding some things, of course, not to be found in the latter.

Mohammedanism, therefore, is but an unauthorized engraftment upon the Christian System, and must be considered as having sprung from it.

The Koran bears witness, on almost every page, to the truth both of the Jewish and Christian Dispensations—and that, in express words.

Thus, then, the three instances he enumerates to prove his position, that all religions have begun by some pretended revelations to individuals, dwindle down to one.

But suppose it were true, what does it prove ? It certainly cannot make a true system false. The fact that false prophets and false religions have existed, and have assumed the garb of the true, cannot invalidate the true. The fact that error and deception may assume the guise and habiliments of truth and virtue, surely should not depreciate real merit. It would seem that it should

rather be regarded as a compliment and a tribute to its real worth, that Mohammed considered it politic to follow in the steps of the Christian System, and thus to lend some color of plausibility to his imposture.

Mr. Paine speaks, however, of a *national* Church or religion, and as Christianity, in its origin, was not established as a national religion, it cannot properly be included within the remark. Christianity struggled in the world, solitary and alone, for more than three centuries, against all the influence and power, prejudices, and persecutions of the Roman Empire and heathen superstition, when that Empire was in the hight of its grandeur and glory—before it became a national religion. It won its way by its merits alone, until finally, under Constantine (A. D. 323) it succeeded by the overwhelming power of its truths, simplicity, and purity, in swaying the scepter of the Roman Empire.

And, who needs to be told of the *Ten Great Persecutions* of Rome against the Christians; when cruelties and barbarities were perpetrated against them which, in the very reading, make the blood run chill to the heart. But lest any should be misled by such bold sophistry on the part of this infidel writer (and it is one of the positions upon which he prides himself,) I will give the dates and the Emperors under whom these persecutions occurred, so that any one can verify their truth by consulting any authentic history.

The first was A. D. 44, under Nero.

The second was A. D. 95, under Domitian.

The third was A. D. 107, under Trajan.

The fourth was A. D. 118, under Adrian.

The fifth was A. D. 212, under Caracalla.

The sixth was A. D. 235, under Maximinus.

The seventh was A. D. 250, under Decius.

The eighth was A. D. 257, under Valerian.

The ninth was A. D. 274, under Aurelian.

The tenth was A. D. 303, under Dioclesian.

On this last, six hundred Christians had assembled, on Christmas day, to celebrate the birth of their Lord, in the city of Nicomedia, and by orders of the Emperor the doors of the room in which they were, were closed, and the building set on fire, in which they all perished !

These are the great outbreaks of persecution, but, besides these, they were under the continual ban of the Empire—despised and outlawed.

It was no easy matter in those days to be a Christian. All the early Christians were compelled to seal their faith with their blood.

It is clear, then, that Christianity cannot be said to have taken its rise as a "National Religion," and this boasted argument falls.

7. He next proceeds to define the term *Revelation*; and says that it means something communicated *immediately* by God to man.

This is right. I have no objection to this definition. But he then draws this conclusion: "*that it is revelation only to the person to whom it was directly communicated. When he tells it to a second person, a second to a third, a third to a fourth, and so on, it ceases to be revelation to all those persons. It is revelation to the first only, and hearsay to every other, and consequently they are not obliged to believe it.*"

Of course, you are not obliged to believe it. Christian-

ity obliges you to believe nothing. It places before you the evidence, and then leaves you to decide for yourself. Now, let us put a parallel case. My great grand-father told my grand-mother something, and my grand-mother told the same thing to my mother, and my mother told it to me, as truth. Shall I believe it or not? It is the same kind of evidence that all history must rest upon. We do not know, of our own knowledge, that such a man as Julius Cæsar ever lived, and that he was assassinated by conspirators in the Roman Capitol. Yet I venture to say that all believe it. Why? because it has been handed down to us by authentic and credible history from the very contemporaries of the transaction, and is surrounded by such circumstances as challenge our belief. Unless we reject all faith in human testimony of past transactions, we are compelled to believe it.

But I do not admit the position, that the revelation of a moral truth intended for all mankind, through the medium of a single individual, is a revelation only to that individual to whom it was communicated. He was only the means or agent made use of to make this communication to the world. Such a communication is surely a revelation to all mankind.

Suppose you send your servant to communicate something to your neighbor and he does so, is this a communication only to the servant, or is it not rather a communication only to your neighbor?

Take Washington's Farewell Address. Washington, when he retired from office, delivered a farewell address to the American people. But, of the American people, there were very few, compared to the entire mass of the population, that heard that address, or that saw him write

it and sign it. Yet is that a farewell address only to those who saw him do this? Is it not an address to the whole American people, not only of that day, but of all future time?

So when God delivered the commandments to Moses, they were a revelation not only to Moses and the children of Israel, of that day, but for all time, and to the world.

8. This author proceeds: "The commandments carry no internal evidence of divinity with them; they contain some good moral precepts, such as any man qualified to be a lawyer, or legislator, could produce himself without having recourse to supernatural intervention. It is, however, necessary to except the declaration *that God visits the sins of the fathers upon the children*; it is contrary to every principle of moral justice."

Now let us see what these ten commandments are of which he speaks so slightly.

1. "Thou shalt have no other Gods before me.

2. "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the sins of the fathers upon the children unto the third and fourth generations of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

3. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

4. "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord. In it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy man

servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven, and earth, and sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it.

5. "Honor thy father and thy mother.

6. "Thou shalt not kill.

7. "Thou shalt not commit adultery.

8. "Thou shalt not steal.

9. "Thou shalt not bear false witness against thy neighbor.

10. "Thou shalt not covet thy neighbor's house, nor his wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbor's."

These are the commandments delivered from Mount Sinai near two thousand years before Christ.

Here we find, in ten short sentences, not only the moral, but much of the civil polity, of all modern civilization. Is it not so? Here is the oneness, the mercy, and the justice of the Creator. A prohibition against the worship of idols; a prohibition against swearing or taking the name of God in vain; an injunction to keep the Sabbath holy; an injunction to children to honor their parents; a prohibition against murder; a prohibition against adultery; a prohibition against stealing; a prohibition against slander, calumny, and perjury; and a prohibition against envy and covetousness.

Here we have the foundation of all the law, and government, and morality of modern times; and this too coming down to us from so high a date in antiquity that all other histories of those times are lost, if any others were ever written.

And yet this "philosopher" tells us that he sees nothing extraordinary about them—that any lawyer could

have gotten up the same, or as good precepts as these. But we happen to know the contrary from actual experience. We know that philosophers in every age have tried their skill, and have signally failed, notwithstanding they had all the lights of the Bible to guide them. Wherever they have rejected the plain and simple plan of the Bible, and have resorted to their own reasonings and speculations, they have succeeded in nothing except getting up impracticable and ridiculous systems of religion and morality. Witness the Greek and Roman philosophers, and the French during their revolution, after they had discarded the Bible. Why, such monstrous, incoherent, and absurd systems only excited the contempt and ridicule of mankind. Witness Mohammed, who had all the lights of the Christian System to guide him; but so soon as he attempted to deviate from the Bible, how ridiculous he becomes! And finally, witness Mr. Thomas Paine, whose creed we have already seen. He believes in one God—in doing justice, loving mercy, and in doing good to men. Although, as we have heretofore shown, Mr. Paine derived all these ideas from the Bible, yet how far short he falls both in matter and in manner to Moses, the divine law-giver!

And yet Moses lived in the infancy of the world, when all other nations were sunk in the deepest ignorance and barbarism—seven hundred years before Homer sung; more than a thousand years before Soerates, or Plato, or Cicero, philosophized, and eight hundred years before his favorite Confucius—the Chinese philosopher—flourished. How then is it possible, that by his own unaided reason, Moses could have struck out a morality so sublime and beautiful, that it has held all modern times

enraptured by its purity, truth, and excellence? I leave this question to be answered by those who refuse to believe in any thing supernatural. They must either admit that Moses himself was supernatural, or else that he had supernatural aid.

9. But, says Mr. Paine, I must except from my compliment to the morality of the ten commandments, that portion of them which says, that *the sins of the fathers are visited upon the children*. This, he says, is contrary to every principle of moral justice.

Well, now, let us see. He professes to be a Deist, and to derive all his ideas of right and wrong from nature—from studying the works of creation. What does nature teach us on this subject? Look around and see if you do not find this truth demonstrated every day, by the laws of nature? How frequently do we see children inheriting diseases and infirmities from their parents? How often do we see children made paupers and compelled to struggle with all the adversities of life single handed and alone, by the vice and wickedness of their parents? How often do we see them imbibe the principles of vice and crime from their parents and expiate their iniquities on the gallows or in the prison house? Take, for instance, the present civil war in the United States—this has been caused by the iniquities of the fathers, but do not the children suffer in common with their parents? That children do inherit the infirmities of their parents, and are punished for the vices of their parents, is so plain a truth, from nature, that one would have supposed that a Deist would have been the last to deny it.

And it is the same case with the brute creation, for this too is a part of nature. With the beasts of the field, the fowls of the air, and the fishes of the sea. Here, too, the progeny inherit the infirmities of their progenitors, and also suffer for their iniquities. Take a family of bears—the parent bear makes an attack upon some other beast or on man, do not the cubs have to suffer?

This law is so general and universal throughout nature that it is strange, indeed, that one deriving his religion from nature, alone, should be found to object to it.

But the entire pith of this objection is removed when we read the sentence immediately following the one objected to. We are not only told that the iniquities of the fathers are visited upon their children, but the correlative portion of the verse informs us that “Mercy is shown to the children of those who love God, and keep his commandments.” Where, then, is the moral injustice? If there is no reason for punishing children for the sins of their parents, neither is there any for rewarding them for their virtues. Yet the Bible teaches us that both is done, and why? I answer, as an inducement to a life of virtue and righteousness. And could there be devised a more effectual way of promoting rectitude of conduct in parents, than by giving them to understand that their acts would materially affect the future welfare of their offspring? I conceive not. I imagine that it displays a knowledge of human nature, and a depth of insight into the constitution and character of man, which none but the Author of his being could, in those ages, know or foresee.

So this provision, to my mind, so far from discrediting the Bible, is one of the strongest evidences of its divinity.

10. This writer next proceeds to comment on the Miraculous Conception, and the birth of Christ. After some indecent insinuations, he says, that "neither Joseph nor Mary wrote any such matter themselves; it is only reported by others that *they said so*—it is hearsay upon hearsay, and I do not choose to rest my belief upon such evidence."

That is to say, that unless a man wrote his own biography, he would not believe it. Most people think that an impartial witness is just as good to prove a fact as a party; but this philosopher seems to think otherwise. I fear we shall have to change all our rules of evidence, if the doctrines of this infidel philosopher are to be sustained.

But, unfortunately for his favorite argument about hearsay, it is not said in the Bible that Joseph or Mary told any body so. Matthew gives the account, and he speaks as by authority, as one who knew the facts himself. He states positively and unqualifiedly the fact. Let us hear him:

"Now the birth of Jesus was on this wise; when, as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying: Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS, for he shall save his people from their sins."

And Luke says, the angel also appeared unto Mary, and said:

"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also, that Holy Thing which shall be born of thee, shall be called the Son of God."

How beautiful and touching a narrative! What think you of a man who could find it in his heart to charge indecency and obscenity upon such an account?

Now, does Matthew or Luke say any thing about Joseph or Mary having told them so? Not one word. They speak by inspiration, by authority; they state the facts positively, and not as hearsay. There is neither quibble, equivocation, or doubt; they state, unqualifiedly and unconditionally, that the facts were so.

But suppose they had stated it as hearsay, still it would have for its support the same kind of evidence that all other history stands upon. How do we know that Thomas Paine wrote the *Age of Reason*, except by hearsay? How do we know that Alexander the Great conquered the world, or that Napoleon Bonaparte conquered Europe, except by hearsay?

This writer does not seem to understand the true nature of *hearsay*. The rules of evidence exclude hearsay only in cases where better evidence is attainable. Many things are proveable by hearsay, such as pedigree, birth, marriage, and distant past events. He refuses to believe all facts proved only by hearsay; then he must disbelieve all history. But enough of this exceedingly weak argument, supported, or attempted to be supported, by a misrepresentation of the Bible account.

II. The next position of the *Age of Reason* is, that "the Christian Theory is little else than the idolatry of

the ancient mythologists, accommodated to the purposes of power and revenue—that the reason why credence was given to the story of Jesus Christ being the Son of God, was because it was common in those days to believe that all extraordinary men were the sons of some of their gods—that the Jews who had kept strictly to the belief of one God, and no more, and who had always rejected the heathen Mythology, never gave credit to this story.”

How it is possible for any one to see any similarity between Christianity and ancient Mythology, is unaccountable, except on the hypothesis of mental aberration or some dreamy metaphysical mysticism. They are direct antipodes. It was one of the objects of Christianity to overthrow the obscene rites and practices of the heathen Mythology. *Christianity* teaches that there is but one God—that *Mythology* taught that there were ten thousand gods. *Christianity* prohibits the worship of idols—that *Mythology* had an idol in every grove, temple, and capitol. *Mythology* deified men, brutes, trees, mountains, caverns, everything that was strange or curious on earth, and all the shining lights of heaven. *Christianity* teaches the simple and sublime truth that all these things are but the creatures of God, and that He alone, the Great Creator, is worthy of adoration.

Some of the divinities of that *Mythology* were murderers, thieves, and adulterers—the Deity of *Christianity* is holy, just, and true. *Christianity* teaches peace on earth and good will to men, and enjoins honesty, integrity, and virtue in all the transactions of men. *Mythology*, on the contrary, taught the most unlimited licentiousness, dishonesty, and corruption; and as for peace and good will,

it held that war was the natural state of man, that might was right, and that every stranger was to be considered as an enemy. But it is useless to proceed with this parallel—the two systems are the direct opposites of each other in every material particular.

It is true, the ancients did deify some of their heroes and warriors, but I believe there cannot be shown in all the Mythology of antiquity an instance of the deification of a moral philosopher. *Socrates*, the greatest and purest of Grecian philosophers, was vilely murdered for his opinions. *Plato* was sold into slavery, but was afterward allowed to return to his country, and at his death was honored by a statue to his memory, but not deified.

Aristotle, the great Peripatetic, was persecuted and exiled from his country, and died of a broken heart in a foreign land.

Cicero was cruelly murdered; and notwithstanding he was the greatest of Roman orators, had filled the highest offices in the gift of the Roman people, and was hailed as the "Father of his Country," after having delivered it from the conspiracy of Cataline; yet he was never deified.

Demosthenes was driven from his country, and died an exile.

Homer, whose writings have come down to us from a higher antiquity than any others, except those of the Bible, it would seem, should have been entitled to deification, if any mere man should receive that honor—but so little was he thought of, or known, that even his very name and birth-place are in dispute.

And, moreover, I say that there cannot be found in all

the history of man, another instance of a being upon this earth claiming to be the Son of God, and convincing the world of that fact by his teachings, his works, and acts. Nor do I know of any other instance, where one bearing human shape ever claimed to be the Son of God, and even God himself—for Christ says, "I and the Father are one." And remember, too, that Christ established his claim to this character, not by the sword, not by force, as a conqueror, not as Cæsar or Alexander, by blood, desolation, and death, but by his moral precepts alone, and by his blameless life—as the meek and lowly Jesus, as the preacher of peace and good will, charity, kindness, virtue, and benevolence.

Would it have been an easy matter to make these heathen Mythologists believe that one was the Son of God, who taught doctrines directly opposite to those they revered so highly?

Although they believed in a plurality of gods, and often deified their heroes and warriors, would it on that account have been easy to have convinced a warlike people like the Romans, that one who preached against war, that one who taught "If thine enemy smite thee on one cheek, turn to him the other also," one who never, except by words, resisted injury or insult, who was a mere moral teacher, and who was finally crucified and his disciples dispersed—who was poor, and meek, and lowly, throughout life—would it have been easy to have convinced them that such a being was the Son of God? I think not. I think there must have been some powerful evidences brought to bear upon such a people before they would believe that such a being was supernatural.

But no candid inquirer supposes for a moment that the learned and edneated among the ancients believed in the truth of their mythological stories—that whole system was built up by the fancies of their poets, merely to catch the popular mind. The very etymology of the word—*muthos*, a fable—shows how they regarded it. But Christianity, on the other hand, made its way among the learned and great, and thence was adopted among the people of Rome.

12. For the purpose of his argument, however, Mr. Paine is compelled to admit that Christ was an extraordinary man. In what respect he was extraordinary, he does not show us. It surely was nothing extraordinary that a new teacher of moral philosophy should arise within the Greeian or Roman dominions. These they had at every street corner, in Rome and Athens. He says that he was a virtuous and amiable man. Well, was that sufficiently extraordinary to cause the deification of him? Socrates, Cicero, and Cato, were also virtuous and amiable men, but we hear of no gods being made of them. He says the morality he preached was of the most benevolent kind, but that similar systems had been preached by Confucius, and by some of the Greek philosophers. Well, was it this that constituted his extraordinary character? Was there anything extraordinary in preaching a philosophy which others had taught before him? Certainly not. Wherein, then, consisted this extraordinary part of his character? Nowhere, unless he admits the miracles which Christ wrought, which he does not. It would seem then that his assumption that Christ was believed to be the Son of God, only from the fact of his being an extraordinary

man, must fall, as he does not show wherein he was extraordinary—denying, as he does, that he wrought any miracles, and that his moral philosophy was new and original.

No, this idea of the Christian religion being derived from heathen Mythology, is a monstrous absurdity. As well might we say that the Newtonian System of Astronomy was derived from the Chaldean, because both contain a sun, moon, and stars, as to say that because the heathens deified some men, therefore they considered Christ the Son of God. Such is the kind of reasoning, however, by which infidelity must be supported.

13. But, he says, that the Jews did not believe in Christ—that the heathens alone believed in him. Who were his disciples and apostles, but Jews? Who was Paul before his conversion, but a persecuting Jew?

Let us appeal to history on this subject. Josephus, the great Jewish historian, who was nearly cotemporary with Christ, tells us: "Now, there was about this time, Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works—a teacher of such men as receive the truth with pleasure. He drew after him both many of the Jews, and many of the Gentiles. He was the Christ; and when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians, so named from him, are not extinct at this day." B. 18, Ch. 3, § 3.

The Roman historians, Tacitus and Pliny, also make mention of the Christians as numerous, not only in Judea and Bithynia, but also in the city of Rome. They also show the violent persecutions to which they were subjected. Tacitus says that, "Nero, in order to stifle the rumor about his setting fire to Rome, ascribed it to the Christians, and they were punished exquisitely." He says, "they were covered with the skins of wild beasts, and dogs set on them to tear them to pieces; that some were nailed to the cross, and others flamed to death; that they were used in the night-time instead of torches for illumination; that Nero offered his own garden for the spectacle, and gave circensian games, dressing himself as the driver of a chariot." *Annals*, B. 15.

Pliny, in his Epistle to Trajan, when he was pro-Consul of Bithynia, about the beginning of the second century of the Christian Era, desires to be informed what course he shall pursue with the Christians. He says he had been in the habit of executing them if they refused, when accused, to abandon their religion, but that they were so numerous he thought it best to get the Emperor's instructions on the subject. He says, "there are many of every age, of every rank, and of both sexes, who were likely to be called to account; for this superstition is spread like a contagion, not only into cities and towns, but into country villages also."

Trajan replies to him: "These people are not to be sought for, but if accused and convicted they are to be punished; that if when accused they deny that they are Christians, and prove it by supplicating to our gods, they must be pardoned on repentance."

Here would seem to be evidence enough to convince the

most skeptical, taken, too, from enemies to Christianity, (for all these authors were unbelievers) that not only the heathen, but many of all classes, conditions, ages and sexes, were believers in Christ.

It is true, that some of the Jews did disbelieve, and so did some of the Gentiles; but there is no doubt that, in proportion to numbers, as many Jews as Gentiles believed in him.

But when we turn from these heathen histories to those professed accounts of his life contained in the gospels, this question is placed beyond all doubt.

And is it not rather astonishing, that so many should profess to be his followers, under the cruel persecutions to which they were subjected, than that so few should adhere to him? How many would be found, now-a-days, to cleave to a man under such circumstances? How many of the present age would be willing to die at the stake, or upon the cross, for their religion? Ah, that attachment, that conviction, that firm unwavering faith, must have been strong, indeed, in the early Christians, which could sustain them amidst such trials and sufferings. They had to contend against the whole power and influence of the Roman Empire—all the barbarities of heathenism. And those were not days like these which the mild spirit of Christianity has permitted us to enjoy, when “cruel and unusual punishments” are not allowed to be inflicted. They were days when the invention of man was put upon the rack for the discovery of new, and unheard of, and the most intolerable methods of punishment. Should we not rather wonder that Christianity survived, at all, under such wholesale warfare upon it? When they were crucified, burned at the stake, clothed

with skins of beasts, and torn to pieces by dogs, thrown into the amphitheater to contend with bears, bulls, lions, and tigers; drawn and quartered, and their heads stuck upon poles; denied all protection of law and declared outlaws!

And yet a man, making pretensions to be a great philosopher and an infallible reasoner, refuses to believe in Christ, because everybody at that time did not believe in him! There are few people, the fewest possible, that are willing to risk their life upon their faith—upon a mere matter of opinion, and in those days, as all cotemporary history assures us, the profession of Christianity was death without mercy, and certain death; or, what was worse, a lingering life of misery in a dungeon, or in a cell.

But let us suppose that the Jews had believed in him, and that Mr. Paine had acknowledged it, would that have altered his opinion? The Jews believed in Moses, and the transactions recorded in the Old Testament, but Mr. P. rejects both. He rejects *Moses* because the Jews believed in him, and the Gentiles did not; and he rejects *Christ* because the Gentiles believed in him, and the Jews did not!

Suppose the Jews had all believed in Christ, and embraced him as the Messiah, what then would this infidel have said? Why, of course, that it was a Jewish imposture, for the purpose of giving themselves importance. This is one of his objections to the Old Testament.

14. His next objection is, that "Christ did not write this account of himself, but that the history of him is altogether the work of others."

This is surely a strange reason for disbelieving a history; it would strike from the list of history three fourths, yea, four fifths, of all the histories now extant in the world. The idea that the account of a man's life is to be disbelieved, because he did not write it himself, is certainly original with this author, and it is as silly as original. It is not every body, like Mr. Thomas Paine that is fond of trumpeting their own fame. A large majority of the best and greatest men that ever lived, have not left a line concerning themselves.

This man calls Moses "an arrogant coxcomb," because he did write about himself, and considers the history of Christ an imposition because Christ himself did not write it. It is useless to attempt to please such cavillers. Was the life of Washington, or Patrick Henry, or Napoleon, written by themselves? And do we refuse to believe these accounts, because they were not written by the principal actors in the scenes which they relate? Such stuff is unworthy of refutation.

15. His next position is, that "the story of the resurrection and ascension of Christ has every mark of fraud and imposition stamped upon the face of it."

He thinks that these occurrences were not public enough—were not testified to by witnesses enough—that they ought to have been public before the eyes of the whole world. He says that instead of an open, public demonstration of these things, a small number of persons only, not more than eight or nine, are introduced as proxies for the whole world, to say that they saw it, and all the rest of the world are called upon to believe it.

Now, what are the facts? So well known was it that Christ had predicted that he would rise from the dead

on the third day, that the authorities, who had condemned and put him to death, set a guard of soldiers around his sepulcher that no fraud might be practised. And yet, when his followers came early on the morning of the third day, to the sepulcher, they found him risen, and the soldiers still there. He afterward showed himself on several occasions to his disciples. *Paul* tells us "that he was seen of five hundred persons at once, that he was seen by all the apostles, by James, and Cephas, and by himself."—1 Corinthians, ch. 15. So also it is stated, by all the Evangelists, that he was seen on various occasions by his Apostles after he had risen from the dead. It is said, in the Acts of the Apostles, ch. 1, "that he showed himself alive, after his passion, by many infallible signs, being seen of his disciples forty days, and speaking of things pertaining to the kingdom of God."

What then becomes of Mr. Paine's assertion about *eight* or *nine* persons? It must be recollected that he undertakes to overthrow the Bible from the book itself, and consequently, for the purposes of the argument, must admit all the statements of the book.

But, is it anything astonishing, that a sect, small in numbers at that time, and subject to such violent persecutions, as the Christians were, should have been somewhat secret in their proceedings? We know that all the powers of the government were leveled against them; and if Christ would not, on his own account, have eared for their wrath and enmity, yet would he not for the sake of his followers and his future Church have been cautious and secret in his movements? Doubtless, had he so chosen, he might have swept away with the besom of destruction all opposition, and established his author-

ity and his Church by force, but this was not the plan which he had devised for spreading his religion—he chose rather to appeal to that highest attribute of man, *reason* ; and obtain influence over the minds of men by the truth and philosophy of his teachings.

And, how could those witness a matter who would not put themselves to the trouble of being informed? All those who went to the sepulcher state the fact; and that he was not there on the third day, is manifest from the fact, that the soldiers placed to guard the sepulchre excused themselves by saying that his disciples stole him away whilst they slept. A pretty excuse for a guard to make, acknowledging that they slept on their post. And suppose his disciples had stole him away, how easy would it have been to have found the body and thus detected the imposture! We know that the disposition was not wanting, if the ability had existed. Why then was not this fraud and imposture exposed, at the time, by those who persecuted and reviled him and his followers, if it was a fraud? How does it happen that the belief in these things so rapidly extended throughout the most intelligent portions of the earth at that time, and has been handed down to us attested by the whole current of the most authentic and reliable histories of the past? How does it happen that not many ages after these occurrences, the whole Empire of Rome, then in the pride and splendor of its greatness, and at the period of its greatest intellectual attainments, was converted to Christianity, and became a firm believer in the truth of the religion of Jesus? How can all these things be accounted for, on the supposition of its being a fraud and imposture? Impossible.

And besides, the witnesses to these transactions all agree in the main circumstances attending them, the truth of which most of them sealed with their lives. Now, was it ever known in the history of mankind, that a man could die rather than recant what he knew to be a falsehood? Is not such a thing contrary to human nature? That one should give his life rather than acknowledge a thing to be false, which he knew to be false—that is, rather than tell the truth—is a proposition, I venture to say, at total variance with every principle of our nature. How, then, does a philosopher appear who professes to derive all his principles from nature, and yet denies that to be true, which eye-witnesses have attested with their blood? There are many men who will go upon the stand and swear falsely, in cases where interest or prejudice sways them; but there is no instance of one who has died for a falsehood.

Besides, what interest or prejudice could have swayed the Apostles of Christ? Their interests and prejudices were all the other way. He taught the most self-denying philosophy that ever was taught on earth. We have seen the inhuman persecutions to which he and his followers were subjected. It may be said, however, that the Jews expected he would deliver them from the bondage of Rome. But he taught them that he came for no such purpose—that his kingdom was not of this world, and that they must expect a life of poverty and humility if they followed him. Where then was the inducement for any to become his adherents from considerations of earthly interests or prejudices?

16. The next objection which the Age of Reason

makes to the system of revealed religion, is to be found in the Old Testament, for it will be seen that this author vacillates from one portion of the Bible to another, without any system or order in his arguments; but wherever he thinks he finds a weak point in the fortress thither his attack is directed. This plan is not justifiable in one who professes an anxious search after truth, and a candid disposition to investigate and understand the true foundation of any philosophic system. Such a man would in the first place survey the whole—the entire fabric—observe its various parts and their adaptation to the object intended—and should he observe a flaw here, or there, in the materials of which it was constructed, he would inquire whether this defect was sufficient to render the edifice dangerous or uncomfortable, or to make it unfit for the uses for which it was designed. If it was not, he would not be willing to overthrow the entire structure on account of a trivial defect.

But this author's idea seems to be, if he can succeed in picking a flaw anywhere in the Bible, that he has demolished the whole system reared upon it. He argues that as the book is inspired, it cannot therefore be erroneous in any, the most minute particular. In this he errs relative to the meaning of the word inspiration. We know that a large portion of the Old Testament is historical only, and consequently could have been written by the unaided natural powers of man. We do not understand that the historical parts of the Bible are inspired, but that those portions, alone, wherein God is represented as speaking, come from inspiration. Whenever the writers of the book tell us that the Creator speaks, there they must be understood as speaking by

authority, and as being inspired, and in other parts they speak only as men giving a solemn account of the transactions which surrounded them, or of those which they derived from authentic records.

He affects to ridicule the idea of the fall of man, as related by Moses—the Serpent, Eve, and the apple, he considers as quite a ludicrous story—falling, he says, to the level of Esop's Fables. Now, this is Moses' own account, without professing to have come from God, and it is in the figurative style of writing which was universal in those early times. Moses made use of the serpent and the forbidden fruit to represent sin and temptation. The serpent was the form in which cunning and artful evil was represented by all the Eastern nations in those days. The Bible does not call it an apple—but the fruit of the “tree of the knowledge of good and evil;” and this term might have been as well applied to any other specious form of sin, as that of eating an apple against the command of God. It is thus made plain and simple, in order to adapt it to the comprehension of the infancy of the human mind.

Take, then, Esop's Fables, and say that it is on a parallel with them. Esop represents animals as talking; but what does he do it for? Is it not for the moral which he is about to teach you? Most assuredly. Well, then, take Moses' fable in the same light, and the moral is the fall of man from his original state of purity and innocence. Does it alter the moral—the philosophy—does it prove the fact untrue because it is set forth in a fable? Although, literally, the serpent may not have spoken to Eve, and Eve may not have eaten an apple, yet still we have there plainly depicted the tempter, the temptation, and the

sin. It appears to me that a more beautiful, delicate, and appropriate figure, could not have been used to convey the idea of man's original innocence, his temptation, and his fall.

It is worthy of remark, that these deistical philosophers all confine their warfare to the attack—to finding fault—they do not propose a better system—they do not show us how we can avoid these defects. It is easier to pull down than to build up.

Now, I should like to be informed in what other way they can account for the fall of man? Perhaps they will deny the fall and contend that the world now is just as it was when it was created. If so, then what becomes of the justice and mercy of the Creator? If all the sin, and wrong, and vice, and corruption, with which we now find the world replete, was the creation of God, how do they reconcile these things with his mercy and justice?

No; he who contemplates this earth, with all its misery, wickedness, iniquity and crime, its cold ingratitude, its blood-dyed scenes, its darkling horrors, and believes in the mercy and justice of Deity, is forced to conclude that there has been some other agency at work besides the will of God.

But how plain, how simple, and yet how sublime and comprehensive, the theory of the Bible? God created man in his own image—gave him dominion over all the beasts of the field and fowls of the air—endowed him with an intellect, a mind, a soul, of kindred character to his Creator—set before him virtue and happiness, or vice and misery—gave him perfect freedom of choice and of agency—and started him upon his career. What plan so

honoring and dignifying to our nature—what so noble and generous in the Creator! And can God be just, unless he punish sin? Man was tempted by the evil one, and sinned, and that sin brought down woe and evil upon the world. But herein, has God displayed his mercy in providing a way of escape. Thus, are both the justice and mercy of the Creator vindicated. Could there be a more consistent, harmonious, and beautiful system than this?

This deistical philosopher makes himself merry over the similarity which he fancies to exist between the mythological fable of Jupiter and the Giants, and what he represents to be the Bible account of the War in Heaven between Satan and the Almighty. He says Jupiter hurled the Giants under Mount Etna, and that God hurled Satan into a pit. He infers that the Bible account is drawn from that of the ancient Mythology. It so happens, however, that the Bible gives no such transaction as a war in Heaven, nor does it say anything about hurling Satan into a pit. This idea he has got from Milton's *Paradise Lost*—it is a mere fancy of the poet—and the Bible says nothing of the kind. But even if it did, it would by no means follow that it was borrowed from a system which originated a thousand years after the Mosaic account was written. This is a beautiful idea—Moses, whose history was written a thousand years before the rise of the Roman or Grecian Mythology, borrowed his ideas from that Mythology! This argument is worthy of a Deist.

But suppose the Bible did give an account of a war in Heaven, and of Satan being hurled into the bottomless pit, how is it possible for us to know anything about it,

either to prove or to disprove it? How can we reason about things that we know nothing of, and have no means of knowing anything of? What do we, or can we know, of the spirit world? What do we, or can we know, of transactions far back in the wide and boundless past, before this world was created? We can know nothing, and consequently, cannot reason thence. Our narrow vision is bounded by this world, of what lies beyond, it is vain to attempt to learn. There may be, for aught we know, innumerable spirits, of various degrees of power and character, in the great void of space. But this we do know, that our knowledge is bounded to a span, and

Of God above or man below,

What can we reason, but from what we know?

“The universality of the doctrine concerning an evil being, who, in the beginning of time had opposed himself to the Supreme Source of all good, is attested by all history. Among all nations, in all ages, this opinion prevailed, that human affairs were subject to the will of the gods, and regulated by their interposition. Hence has been derived whatever we have read of the wandering stars of the Chaldeans, two of them beneficent, and two malignant; hence the Egyptian Typho and Osiris; the Persian Arimanius and Oromasdes; the Grecian Celestial and Infernal Jove; the Brama and the Zupay of the Indians, Peruvians, and Mexicans; the good and evil principle, by whatever names they may be called, of all other barbarous nations. Now, does it not appear reasonable, that an opinion, so ancient and so universal, has arisen from tradition concerning the fall of our first parents?”

But even taking the account of the serpent's speaking to Eve, literally, it is the opinion of many theologians, Josephus among them, that before the fall, some at least of the brute creation could speak. He says, "that all creatures then had one language." It is said that few of the more perfect kind of animals want the organs of speech to this day, and that there are many reasons for believing that their present state is not their original one, and that their capacities have been much greater than they are now.

Listen to Milton :

"Her hand forth stretch'g to the fruit,
She plucked, she ate. Earth felt the wound—
And Nature sighing through all her seats
Gave signs of woe—that all was lost!"

Evidently showing that he thought that the whole earth, animate and inanimate, was affected by the fall, and its character changed thereby.

17. He next scouts the idea of the Great Creator making a sacrifice of himself for the sins of man.

The Bible does not teach that God made a permanent sacrifice of himself, but that he rose again triumphant over death, and ascended on high. It teaches the sublime and enobling truth, that rather than see the rules of his moral government set at naught—rather than that iniquity should go unpunished—the Great Jehovah himself—the law-giver and the king, descended from his throne and paid the penalty of injured justice, and desecrated innocence. Is not here a mighty lesson of the justice and mercy of God?

He put on the form of mortality, and sojourned upon

this earth for a brief period, for what? for the benefit of his erring creatures—and to vindicate his violated law. Is there anything degrading in this? The idea, to my mind, is fraught with such moral grandeur that if I had no other evidence of the divinity of the Bible, this would be sufficient to convince me. It is a thought so towering in its magnitude, that the human mind, without supernatural aid, could never have generated it.

When and where was it ever imagined, that greatness lost any of its dignity, by stooping to sneer weakness and poverty?

When and where was power ever degraded by showing compassion to weakness? Who ever heard of the mighty and the wise, losing the prestige of their influence, or detracting from their worth, by ministering to the relief of ignorance and distress?

Ho, ye who admire the magnanimous Soul! Ho, ye whose hearts drink in, with avidity, the joys which flow from acts of charity, benevolence, and humanity! Ho, ye who worship at the shrine of glory, haloed with the mild dignity of mercy—behold here a richer feast than ever before, or since, was presented to the contemplation of the human mind!

And, ye who hold that “*whatever is, is right*”—ye, who believe that wrong, and injury, and vice, and dishonesty, and crime, will go “unwhipped of justice;” behold here a lesson fraught with more of wisdom, and more significant in its application, than any which all the philosophy of the schools has taught!

18. He next objects, “that we have no authority for receiving the books of the Old and New Testament as

the Word of God, except that the Church told us so. That when the Church mythologists established their system, they collected all the writings they could find, and selected, by vote, which should be considered the Word of God."

Here, for the purpose of his argument, he admits the existence of a Church at the time, he says, this imposition was concocted. Now, to the existence of a Church, it was necessary that there should be some common bond of faith—some system of religious belief to constitute that Church. Thus, the basis of his argument falls, for, if it amounts to anything, it must be intended to assert, that this was the time when the Christian system was formed. This refers to the plan adopted in the third century of the Christian Era, for disencumbering the sacred writings of those spurious productions which had been given to the public, by certain sects, for the purpose of establishing their own peculiar tenets. The publication of other books, nearly resembling in style and matter the books of the Bible, was also resorted to by the enemies of Christianity, as the means of so overwhelming and involving the originals in doubt and uncertainty, by these specious forgeries, that it would be difficult to distinguish the true from the false doctrines, and thus mislead mankind, and, at the same time, obscure and render questionable the genuineness and authenticity of the real works of the Prophets and Apostles.

And how else could this have been done, except by an assembly of learned and pious Christians deciding upon these forgeries by vote, after a careful scrutiny and comparison of them with the true books? The fact that they were enabled to detect these impositions, shows,

beyond question, that they had a known and recognized standard to guide them—that there was something about the genuine ones, which distinguished them from all other books.

Some of these books can be traced back through a series of five thousand years, and the others through eighteen hundred years, and they have been handed down to us by all antiquity as the religious teachings of holy men, inspired by God. It is not the Church, alone, that says this, but profane historians also. But, suppose it was only the Church that told us these things, is that any reason why we should disbelieve them? Who compose the Church? Are they not credible men? Are not most of them men of the strictest piety and integrity? Have they not all, at one time, been unbelievers, and perhaps persecutors, and been convinced by the evidence which was presented to them of the truth of these books? Have they not suffered the most cruel persecutions, and death in all its forms, for their testimony to the truth of these books? If so, why then should we refuse to believe them?

What better evidence could we have that these books are what they purport to be, unless we would require the Creator to work miracles in every age, and to every man of every age, for the purpose of convincing them of the fact? But that these Christian mythologists, as he calls them, have not thus imposed upon the world their own writings, or selections, for the Word of God, is abundantly evident from the positive testimony of history. Josephus, the great historian of the Jews, wrote his account in the first century of the Christian Era; and he gives a list of all the books contained in

the Old Testament, and says that they were the sacred books of the Jews, written by pious men, inspired by God. This writer gives a complete and masterly vindication of these records of the Jewish nation, and clearly proves their remote antiquity.

Here, then, is one who enjoys peculiar means of knowing the truth of what he asserts, who was nearly cotemporary with Christ, who vouches for the truth of these books.

As to the character of Josephus, and his credibility, I will quote from one whose opinion and capacity will scarcely be disputed. Joseph Scaliger, the great German critic and scholar, says, in the *Prolegomena* to his book, *De Emendatione Temporum*: "Josephus is the most diligent, and the greatest lover of truth, of all writers; nor are we afraid to affirm of him, that it is more safe to believe him, not only as to the affairs of the Jews, but, also as to those that are foreign to them, than all the Greek and Latin writers; and this, because his fidelity and his compass of learning are everywhere conspicuous." Now, the character of Scaliger is well known as the greatest scholar of his day, and as the inventor of the Julian Period.

Any amount of evidence might be brought of the ability and trustworthiness of Josephus, but it is not considered necessary. He is universally admitted to be not only a reliable author, but one of the best of historians.

19. Mr. Paine next repeats his argument about the nature of Revelation, and says, "that it cannot apply to anything done upon earth, of which man is himself the

actor or the witness." Thus asserting that human testimony cannot prove a miracle, or revelation. He refuses to believe in any revelation unless it is made directly to him. Such an argument strikes at the foundation of all knowledge. He who refuses to believe everything unless what he has himself seen, deprives himself of all the knowledge of the past, and four fifths, yea, ninety-nine one-hundredths, of the daily occurrences around him in all portions of the world. If this revelation contained anything which was for the interest of particular individuals, or was of a secular or worldly character, we might be justified in suspecting imposture. But it is nothing but a revelation of moral truths, for the benefit of the whole human family alike, and teaches the utmost self-denial, the most supreme contempt for wealth or power, and is solely calculated for the advancement of man's moral character. Those who first promulgated it, gained nothing by it, except insult, persecution, and contempt. It could, therefore, have proceeded from none of those inducements which act upon impostors. Will a man die for a falsehood? Will one suffer contumely, torture, and death, before he will renounce that which he knows to be untrue? No; it is not in human nature to act thus.

He admits, that it is possible for the Creator to make a revelation to man. If it is possible, then it must admit of proof by human testimony. For the very meaning of possibility is, that something may occur. And any occurrence, no matter what, no matter how improbable, may be proved by human testimony; for if it cannot be proved, then it is not possible, for nothing is possible which cannot be proved.

20. He next attempts to ridicule the Bible, on account of what he terms its absurd stories, and the wickedness and debaucheries there related.

It is sufficient reply to this, to remember that the accounts in the Old Testament are but the history of a people, and the wickedness there displayed, only serves to show the depravity of human nature. Such things have occurred among all nations, especially in those ancient times. The Bible nowhere approves of this wickedness, but, on the contrary, in many cases, it is exhibited for the purpose of showing us how God frowned upon and punished it.

Is it anything extraordinary, that the history of man should be a record of many acts of wrong and iniquity? So far from being evidence against the truth of the book, should not this frank and candid statement of the facts, recommend it for its faithfulness and integrity? If this book had been gotten up by impostors, for the purpose of misleading the world, is it likely they would, while professing to give an account of the chosen people of God, have related these acts of wickedness concerning that people? Would they not have made them perfect, and showed them as devoid of all sin and error?

But he thinks it ridiculous to call such stories the Word of God. No one ever contended that the mere historical facts of the Bible were written by inspiration. But how can we account for the fact, that here are a peculiar people, whose records extend back two thousand years beyond that of any other authentic history, and which, alone, have preserved the worship of the true God, during all ages, and have handed down to us from those distant periods, a moral philosophy, more beautiful, sub-

lime, and beneficial to mankind, than any which all the light of modern science has been enabled to discover, without the acknowledgement of a superintending Providence? How else can we account for such knowledge, in the very origin of things, when all the world, beside, was wrapped in the tenfold darkness of heathenish superstition, idolatry, and brutality?

That the Old Testament contains many things horrible to relate, and shocking to the refined modesty of modern times, cannot be denied. But it should be recollected that in the days when those things were written, such relations were not considered obscene or improper to be told. They are always related, too, it will be observed, in connection with some great moral lesson—for the purpose of enforcing some moral truth. In modern times we have been enlightened and refined by the new and improved dispensation of Christianity; but those who wrote the Old Testament, had no such mild and humanizing light to guide them. In reading the Old Testament, therefore, we should consider the age in which it was written, and remember that expressions which we find there, of an indecent or obscene character, were not so regarded at the time they were written.

21. He says, "We scarcely meet with anything, a few phrases excepted, but what deserves either our abhorrence, or contempt, until we come to the miscellaneous parts of the Bible." By the "miscellaneous parts," he seems to mean the Psalms, Proverbs, Job, Etc., which he admits, "contain a great deal of elevated sentiment, reverentially expressed, of the power and benignity of the Almighty." Though, he says, "they are not supe-

rior, in these respects, to many other compositions as well before that time as since."

Is the account given in Genesis, of the Creation, calculated to excite our contempt and abhorrence? *Longinus*, the great Grecian philosopher and critic, considered it the height of the sublime. We are willing to put the opinion of Longinus against that of Mr. Paine, and there rest the question. Is the account of the fall of man, of the deluge, and of the origin of nations, given in the same book, contemptible? Independent of the Bible, all nations have traditions of these occurrences which confirm the Mosaic account. The science of geology has developed facts which show the probability of the earth having once been covered by a mighty flood of waters; and the very names of nations, as presented to us in profane history, evince their origin from the different grandsons of Noah, as related to us in this book. The Assyrians, from Asshur; the Elamites from Elam; the Lydians, from Lud; the Medes, from Medai; the Ionians, from Iavan; the Thracians, from Tiras; the Galilaeans, from Gomer; the Chusites, ancient name of the Ethiopians, from Chus, son of Ham; the Lybians, from Lybyos; the Sabeans, from Sabos; the Sidonians, from Sidonius; the Canaanites, from Canaan, fourth son Ham; Etc.

Is the institution of the Sabbath, or day of rest, every seventh day as related in Genesis, a matter of contempt to us? Why, this simple regulation, providing that mankind should rest from their toils every seventh day, has been productive of more good to the world, than all the discoveries of philosophy unaided by revelation. In this simple circumstance, we find displayed more knowl-

edge of the character and constitution of man, than in all the wordy and pompous metaphysics of infidelity.

Are the characters of Moses, Abraham, Isaac, and Jacob, as given by the Bible, abhorrent and contemptible?

Are the ten commandments, delivered by Moses to the Israelites, abhorrent and contemptible?

Is there anything abhorrent and contemptible in the following injunctions, which we find in the 22d and 23d chapters of Exodus :

"Thou shalt not raise a false report; put not thy hand with the wicked to be an unrighteous witness."

"Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment."

"Thou shalt not wrest the judgment of thy poor in his cause."

"Keep thou far from a false matter; and the innocent and righteous slay thou not, for I will not justify the wicked."

"Thou shalt take no gift, in thy judgment; for the gift blindeth the wise, and perverteth the words of the righteous."

"Thou shalt not oppress a stranger."

"If thou meet thine enemy's ox or ass going astray, thou shalt surely bring it back to him again."

"If thou see the ass of him that hateth thee lying under his burden, thou shalt surely help with him."

"If a thief be found breaking open, and be smitten that he die, there shall be no blood shed for him. But if the sun be risen upon him, there shall be blood shed for him; but he should make full restitution; and if he have nothing, than he shall be sold for his theft."

Here, in this last, we have the foundation of our law concerning robbery and burglary. If a thief break into your house at night, you may be justified in killing him; but if in the day time, not.

In the 18th chapter of Leviticus, we have the origin of our laws concerning incest and adulterous marriages and connections.

In the 19th chapter of the same book, we have the following injunctions, which Mr. Paine considers abhorrent and contemptible :

"Thou shalt not steal, neither deal falsely, neither lie one to another."

"When thou reapest thy harvest, or gleanest thy vineyard, thou shalt not wholly reap and glean them; but thou shalt leave something for the poor and the stranger."

"Thou shalt not swear falsely, neither shalt thou profane the name of thy God."

"Thou shalt not defraud thy neighbor, neither rob him; the wages of him that is hired shall not abide with thee all night until the morning."

"Thou shalt not curse the deaf, nor put a stumbling block before the blind, but shalt fear thy God."

"Ye shall do no unrighteousness in judgment; thou shalt not despise the person of the poor, nor honor the person of the mighty, but in righteousness shalt thou judge thy neighbor."

"Thou shalt not go up and down as a tale-bearer among thy people, nor stand against the blood of thy neighbor."

"Thou shalt not hate thy brother in thy heart, but shalt advise thy neighbor, and not suffer sin upon him."

"Thou shalt not avenger, nor bear grudge against the children of thy people; but thou shalt love thy neighbor as thyself; I AM THE LORD."

"Thou shalt not prostitute thy children, lest the land become full of wickedness."

"Ye shall keep my Sabbaths, and reverence my sanctuary; I AM THE LORD."

"Regard not them that have familiar spirits, neither seek after wizards to be defiled by them; I am the Lord, your God."

"Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God."

"If a stranger sojourn with you, ye shall not vex him. He shall be as one born among you, and thou shalt love him as thyself."

"Ye shall do no unrighteousness, in judgment, in measure, in weight, or in measure. Just balances, just weight, a just ephah, a just hin, shall ye have; I am the Lord thy God, that brought you out of the land of Egypt."

Here we have the origin of our laws concerning weights and measures.

Now, observe here, the contrast between the laws of Moses relative to strangers, and those of the most enlightened heathen nations of antiquity. The Greeks and Romans taught that all strangers were to be regarded as enemies; Moses says, they must be treated as neighbors and friends.

But let us proceed with these contemptible matters of which Mr. P. speaks :

"Ye shall fear every man his mother and his father, and keep my sabbaths; I am the Lord your God.

"Turn ye not unto idols, nor make yourselves molten gods."

"Sanctify yourselves, therefore, and be ye holy."

Then pass on to the 20th chapter of Leviticus, and we find it one unbroken denunciation of licentiousness and obscenity. In fact, this whole book is one continued strain of the loftiest and purest piety and morality.

In the 25th chapter, we have the interesting and instructive account of the Sabbath of the Seventh year, and of the fiftieth year, called the *Year of Jubilee*. This Year of Jubilee was a time of general liberty and enjoyment throughout the land, something like our Fourth of July, or Thanksgiving. All the bondsmen were freed at that time, except those that were descended of other nations, who were bound for life and descended to the children of Israel.

Here we have the origin of slavery; or rather, a distinct sanction of it :

"Both thy bondsmen and thy bondmaids, which thou shalt have, shall be of the heathen that are round about thee; of them shall ye buy bondmen and bondmaids."

"Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land; and they shall be your possession; and ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondsmen *forever*; but over your brethren, the children of Israel, ye shall not rule one over another with rigor."

It will be observed that they were allowed only to enslave the heathen, not their own race. This, doubtless, was one of the means intended for the conversion of the idolatrous nations to the "true religion."

The Year of Jubilee set at liberty only the Israelites, who were bound for debt, or for crime, or for any other cause, as servants, and not the heathen, who were bondsmen forever, and descended to the children of Israel as any other property.

"If thy brother be waxen poor and fallen into decay with thee, then thou shalt relieve him."

"Take thou no usury of him, nor increase, thou shalt not give thy money upon usury, nor lend him thy victuals for increase."

"Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land to bow down unto it—for I am the Lord your God."

"Ye shall keep my Sabbaths, and reverence my sanctuary."

"If ye walk in my statutes, and keep my commandments, and do them, then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit," etc.

In the 27th chapter of Numbers we have the origin of the common law of inheritance.

"If a man die and have no son, then ye shall cause his inheritance to pass unto his daughter.

"And if he have no daughter or son, then ye shall give his inheritance unto his brethren.

"And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

"And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it, and it shall be unto the children of Israel a statute of judgment."

In the 30th chapter of the same book we have the origin of our law concerning *infancy*, and *husband and wife*.

"If a man vow a vow or swear an oath, to bind his soul with a bond, he shall not break his word, but shall do according to all that proceedeth out of his mouth."

"If a woman also vow a vow and bind herself by a bond, being in her father's house in her youth; and her father hear the vow and her bond wherewith she hath bound herself, and her father shall hold his peace at her, then all her vows shall stand, and every bond wherewith she hath bound herself, shall stand."

"But if her father disallow her in the day that he heareth, not any of her vows or of her bonds shall stand; and she shall be forgiven, because her father disallowed her."

"And if she had at all an husband when she vowed, or bound herself, and her husband heard it and held his peace in the day that he heard it, then her vow shall stand, and her bond shall stand."

"But if her husband disallowed her on the day that he heard it, then she shall be forgiven, for her husband disallowed it."

"But every vow of a widow, and of her that is divorced, wherewith they have bound themselves, shall stand against her."

"Every vow, and every binding oath, her husband may establish it, or her husband may make it void."

It will be recollected that I am now going over these books which Mr. Paine says contain nothing interesting or important, but are abhorrent and contemptible, and making a few selections from their contents to show their character.

The next book we come to in its order, as arranged in the Bible, is Deuteronomy. The name of this book shows that it is a recapitulation or condensation of what had

been previously commanded—it is the *Deuteros nomos*, the second law. It consists in a repetition of the main provisions of the law as heretofore given, and in the most earnest and affectionate solicitations to obedience. In the 5th chapter we have a repetition of the Ten Commandments. In the 6th chapter obedience is shown to be the end of the law. The 7th is a command not to mingle with the heathen nations, but to keep themselves separate. This was doubtless to preserve them from being tempted to sin. The 8th is an exhortation to obedience. In the 9th chapter Moses rehearses their rebellions and wickedness, and informs them that it was not for their righteousness, but on account of the wickedness of the Canaanites, that they were to be the chosen people of God. The 10th contains an account of the goodness of God in restoring the two tables on which the commandments were written, after the first had been broken by their wickedness. The 11th is an exhortation to obedience. The 12th chapter commands the destruction of all the monuments of idolatry. The 13th, that those who entice to idolatry shall be stoned. The 14th chapter prescribes dietetic regulations. The 15th appoints the seventh year as the year of release. The 16th prescribes the keeping of the Passover in remembrance of their delivery out of Egyptian bondage. The 19th contains the origin of cities of refuge. The 20th shows them the manner in which they shall carry on war. The 21st concerns the expiation of uncertain murder. Here we have the origin of our coroner's inquests. The 22d chapter exhorts to humanity towards brethren. The 24th concerns divorcees, pledges, manstealers, etc. The 25th prescribes that when one is punished by stripes,

they shall not exceed forty. The 27th gives some additional commentary on the law.

“Cursed be the man that maketh a graven or molten image and secretes it.

“Cursed be he that setteth lightly by his father or mother.

“Cursed be he that removeth his neighbor's landmark.

“Cursed be he that maketh the blind to wander out of the way.

“Cursed be he that perverteth the judgment of the stranger, fatherless, and widow.

“Cursed be he that lieth with his father's wife, or with his sister, or daughter, or mother-in-law, or with any manner of beast.

“Cursed be he that smiteth his neighbor secretly.

“Cursed be he that taketh reward to slay an innocent person.”

The 28th chapter shows the blessings of the obedient and the curses on the disobedient.

The 29th is an exhortation to obedience.

The 30th promises mercy to the penitent, and the restoration to the promised land if they shall return unto God, and obey his commands.

In the 31st chapter Moses encourageth the people.

The 32d is the Song of Moses, containing the most elevated sentiments of piety that ever were proclaimed to the world. The 33d is a continuation of the same strain of the loftiest piety—a description of the majesty of God—and some prophecies as to the future of Israel. The 34th is the account of the death of Moses, after having only seen the promised land from the high of Pisgah.

The Book of Joshua, which comes next, is a history of the war for the promised land.

The remaining books of the Old Testament contain the history of the Israelites, after their settlement in Palestine. We here see their civil strifes, their corruption, their wickedness, and forgetfulness of the commands of God; and their consequent overthrow and dispersion, predicted by their prophets.

Now, here are the books which Mr. P. denounces as being contemptible and abhorrent.

Independent of the moral precepts which they contain, do they not present the most venerable historical monument which the world possesses? Taking us back, as they do, at least a thousand years further into antiquity than any other records known to man! Is it not strange that one, priding himself on his scientific attainments, and his love of knowledge, should see no interest in a book which carries us back to the very creation of the world, which sparkles, like a kingly coronet, everywhere, on every page, with the brightest jewels of thought, philosophy, and morals, and gives us so beautiful, consistent, and intelligible an account of the creation of man and all things, about which philosophy in every age has been puzzled and perplexed?

Is it not strange that a philosopher should discover no beauty in a book, the oldest in the world, which presents the elements not only of all the moral, but of all the political philosophy of modern times?

In the foregoing quotations I have merely gathered up a few of the pearls that are scattered thickly throughout the Old Testament—to give them all, would require an octavo volume—for I believe it may be truly and critically said, that there is not one page of the book

where you will not find some interesting and important truth. It is a mine in which thousands have been excavating for centuries, and yet it is not only not exhausted, but seems to grow richer under the process of investigation and exploration.

22. The main attacks of infidelity are made against the Old Testament, considering *that* the weakest point in the fortress of Christianity. It is true, there are many things in that part of the Bible, which, in consequence of its antiquity, it is difficult to unravel—but when we consider the age of the book, and that it was written by so many different persons, at wide intervals of time apart, we should not be at all astonished to find some curious and unintelligible things. The writings of all the ancients contain similar difficulties. This arises from the great disparity in the language and customs of those times and those of our day. We find the same difficulties in the Greek and Roman writings, which are much nearer our time than those of the Old Testament.

But the man who should survey some grand and gorgeous structure, for the purpose of deciding upon its efficiency, and strength, and adaptation to a particular purpose, and who should busy himself in picking out, here and there, a little flaw or blemish in the granite of which it was built, instead of observing the spaciousness, fitness, convenience, and consistency of all its parts, and of the grand whole, would be regarded as, at least, unwise.

So, in examining the Bible, we should look at the grand scope of the whole—of the great moral truths which it inculcates, and not busy ourselves in considering the little flaws or foibles which we may imagine to exist in

various parts of it. These are but as specks upon the sky—spots in the sun—mere waifs upon the great ocean of truth which spreads everywhere around us.

Now, can any one deny that the whole scope, tone, and tenor of the Bible, from beginning to end, tends to teach us the great moral truth, that we should avoid sin and iniquity, do good to mankind, and keep ourselves holy and righteous before God. The grand aim, then, is to make us a religious and moral world.

I do not speak of those instances of individual wickedness which are given, as these are but the true history of human nature—but I refer to the commands said to be from God, in that book.

It is true, the Canaanites are said to have been totally exterminated by the command of God—but what was it for?—for their wickedness, their abominable corruptions, and idolatry. This we are expressly told. This only serves to teach us that the Great Jehovah will punish such outrageous and disgusting crimes with signal vengeance.

23. Mr. Paine admits that the Books of Job, Psalms, Proverbs, Etc., are elevated moral compositions, but says they are not superior to many others, both before and since.

We are not aware of any before them, unless it be those contained in the Bible, and he does not specify any. In the absence of his mention of what writings were older than these, we must be excused from believing with all history, that there are none. Of modern compositions, he mentions the Proverbs of the Spaniards and of the American Franklin, as being equal, if not superior to those of the Bible. Well, suppose we should

admit it—if the Spaniards and Franklin have succeeded in giving to the world good moral proverbs, are they not indebted to the Bible for it? The Spanish and Franklin wrote in an age which had been illuminated by all the humanizing and civilizing influences of the Bible. But when David and Solomon wrote, they had no examples before them to guide and direct their efforts—they wrote at a time when Cimmerian darkness covered the entire globe, save their own little nation, and when man was in his infancy.

But who needs to be informed that there is no comparison between the Spanish Proverbs and the writings of David and Solomon, as recorded in the Bible? The former are mere prudential or economical maxims, the latter are the sublimest and most elevated sentiments of morality and piety. The spheres of their operations are entirely distinct. The one teaches you how to become rich—the other how to become good and great.

But, let us test a few of the Spanish proverbs, so highly spoken of by this author. I will select some of the most unexceptionable of them, for many of them are vulgar and unbecoming an introduction into print. They are as follows :

“On a fool's beard all learn to shave.”

“Renounce the devil, and thou shalt wear a shabby coat.”

“To every evil doer his evil day.”

“A good paymaster needs no security.”

“Love does much, money does all.”

“A son-in-law's friendship is a winter's sun.”

“A boy's love is like water in a sieve.”

“A father's love, for all other is air.”

"Before you marry, have a house to live in, fields to till, and vines to cut."

"Little beard, little modesty."

"Poverty is no sin."

"After a thrifty father, a prodigal son."

"When the devil finds the door shut, he goes away."

"Who has no bread to spare, should not keep a dog."

"It is good fishing in troubled waters."

"A peasant between two lawyers, is like a fish between two eels."

"Right or wrong, God aid our purpose."

"Though the speaker be a fool, let the hearer be wise."

"A monkey remains a monkey, though dressed in silk."

"To your son give a good name, and a trade."

"Win a game of your friend, and drink the money on the spot."

"Though my father-in-law be a good man, I do not like a dog with a bell."

"Though your bloodhound be gentle, don't bite him on the lip."

"Three who help each other, are as good as six."

"He preaches well who lives well."

"The fire well knows whose cloak burns."

"The fox knows well with whom he plays tricks."

"A good lawyer, a bad neighbor."

"Good is the fowl which another rears."

"Manual jokes are clowns' jokes."

"A lame goat will not sleep by day."

"Every hair casts its shadow."

"God gives wings to the ant that she may perish the sooner."

"Man is fire, woman is tow, the devil comes with a bellows."

"Hell is full of good intentions."

"Trust in God, on good security."

"She is fond of greens, who kisses the gardenor."

"Never advise a man to go to the wars, or to marry."

"The oaths of one who loves a woman are not to be believed."

"It is fair and just to cheat the cheater."

"The mouth and the purse shut."

"What the she-wolf does, pleases the he-wolf."

"What is whispered in your ear tell not your husband."

"A good word extinguishes more than a painful of water."

"Ho has much to do who would please everybody."

"There is no lock, if the pick is of gold."

"Call me not fortunate till you see me buried."

"You will not be loved if you care for none but yourself."

"A word and a stone once launched cannot be recalled."

"A penny spared is a penny saved."

"God helps him, who helps himself."

"If the pitcher strikes against the stone, woe to the pitcher; and if the stone strikos against the pitcher, woo to the pitcher."

"One wolf does not bite another."

"Shoomaker, stick to your last."

Here is a fair specimen of the Spanish Proverbs, which he says are equal to those of Solomon. Let us now observe a few of Solomon's and see the contrast:

"The fear of the Lord is the beginning of kuowledge, but fools despise wisdom and instruction."

"My son, hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of graco unto thy head, and chains about thy neck."

"My son, if sinners entice thee, consent thou uot; walk not thou in the way with them; refrain thy foot from their path; for their feet run to evil and make haste to shed blood. So are the ways of every ono that is greedy of gain; which taketh away the life of the owners thereof."

"Let not mercy and truth forsake thee; biud them about thy neck; write them upon the tablet of thy heart; so shalt thou find favor and good understanding iu the sight of God and man."

"Happy is the man that findeth wisdom, and the man that getteth nnderstanding; for the merchandise of it is better than the merchaudise of silver, and the gain thereof than fino gold."

"She is more preccious than rubies; and all the things thou canst desire are uot to be compared to her; length of days is in her right hand and in her left riches and honor; her ways are ways of pleasantness and all her paths are peace."

"Let not them depart from thino eyes; keep sound wisdom and discretion."

"Withhold not good from them to whom it is due, when it is in the power of thy hand to do it."

"Devise not evil against thy neighbor, seeing he dwelleth securely by thee."

"Strive not with a man without cause, if he have done thee no harm."

"Envy thou not the oppressor, and choose none of his ways."

"For the froward is abomination to the Lord; but his secret is with the righteous."

Surely he scorneth the scorners, but he giveth grace unto the lowly."

"The wise shall inherit glory, but shame shall be the promotion of fools."

"Take fast hold of instruction; let her not go; keep her, for she is thy life."

"Enter not into the path of the wicked, and go not in the way of evil men."

"Go to the ant, thou sluggard, consider her ways and be wise; which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest."

"These six things doth the Lord hate; yea, seven are an abomination unto him: A proud look; a lying tongue; and hands that shed innocent blood; an heart that deviseth wicked imaginations, feet that be swift in running to mischief; a false witness that speaketh lies; and he that soweth discord among brethren."

"The liberal soul shall be made fat, and he that watereth shall be watered also himself."

"He that trusteth in riches shall fall; but the righteous shall flourish as a branch."

"A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel."

"The lip of truth shall be established forever; but a lying tongue is but for a moment."

"A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle."

"Death and life are in the power of the tongue; and they that love it shall eat the fruit thereof."

"Better is a dry morsel with quietness therewith, than a house full of sacrifices with strife."

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."

"Bread of deceit is sweet to a man, but afterward his mouth shall be filled with gravel."

"A good name is rather to be chosen than great riches; and loving favor than silver and gold."

"Be not envious against evil men, neither desiro to be with them."

"If thine enemy be hungry give him bread to eat; and if he be thirsty give him water to drink."

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

"When the righteous are in authority the people rejoice, but when the wicked bear rule, the people mourn."

Now here we have fair specimens of the Proverbs of the Spanish and those of the Bible, side by side, and must not that man be considered a lunatic who should seriously contend that there is any comparison whatever between them? They are as wide apart as heaven and earth, the subjects to which they respectively relate.

Still, however, we have here a man, calling himself a philosopher, who informs us that this common-place stuff called Spanish Proverbs, is equal if not superior to those of the Bible! I am aware that not only the Spanish, but all nations, have some very witty and pointed aphoristic economical maxims, or proverbs, but they are altogether of a different cast from those we find in the Holy Scriptures,—they are totally different in their aim, and in their style and texture, as is perfectly evident from the specimens we have given. And the same remark applies to the writings of Franklin.

24. The author of the *Age of Reason* next undertakes to become the lexicographer, and to instruct relative to the meaning of the word *prophet*. He says, the Hebrews did not use this word in the sense in which it is now used; that they meant by it simply a strolling poet who played his poetry to music.

It is sufficient reply to this to say, that the learned men who translated the Bible rendered it *prophet*, and not *itinerant poet*. Mr. Paine does not claim to be a Hebrew scholar, and consequently does not deny that the Hebrew word has been correctly translated. But, because it is said in one place, (1 Samuel, chap. 10), that "there shall meet thee a company of prophets, coming down from a high place, with a psaltery, and tabret, and a pipe, and a harp before them," he draws the conclusion that they were nothing but itinerant poets or musicians. Now when we recollect that the occasion referred to, was the time and place when Saul was to be anointed King of Israel, is it all astonishing that there should have been a whole company of these preachers of righteousness together, and that they met him with music, or with instruments ready prepared for it? It is also well known that the Hebrews worshipped with these instruments of music. The psaltery, the harp, and the tabret, were instruments of sacred music, and of the worship of the Creator; is it therefore to be wondered at, that this company of prophets should be attended by these instruments? He seems to lay great stress on the fact that there was a "whole company" of them. But on such an occasion, is it at all extraordinary that a number of these preachers should have been assembled together? A king was to be anointed—the government was a Theocracy—and he who was to be placed at the head of it was himself a prophet, and was then on his way to the place where he was to be solemnly installed King of Israel—was it extraordinary that he should have been met by a band of his brethren, and greeted with music?

Why such things occur every day among us; much

more would it be likely to occur under a government professing to derive its power directly from God. We do not install a Governor but what precisely such scenes take place—he is met by a large company of politicians and escorted with music and general rejoicing. Here, instead of being thus honored by politicians, Saul was serenaded and escorted by holy men, because he was about to be installed over a people who were under the direct government of God.

The term *prophet*, as understood among the Hebrews, and as used in the Bible, meant “one who announced something from God.” This is the definition attached to the Hebrew word *Nabi*, which has been translated into English by the word *prophet*. And nothing is more clear from the whole tenor of the Scriptures, than that this was the meaning intended to be conveyed by it whenever used in them. It was the duty of the prophet to declare the will of the Creator, and deliver His message, whether it regarded the past, the present, or the future. Instances innumerable might be quoted to prove this, but it is not deemed necessary. Mr. P. refers to but one case to prove his construction, and this, we have already seen, is not sufficient to sustain him in his attempt to pervert the true use and meaning of the word.

In this connection, he attempts to sneer at the expression in 19 chap. 1 Samuel, “and an evil spirit from the Lord was upon Saul as he sat in his house, with his javelin in his hand;” and calls upon divines and commentators to explain the meaning of “an evil spirit from the Lord.”

Although I am neither a divine, nor a commentator,

yet I venture to say that to him who reads the entire context and connection in which this expression occurs, there will be little difficulty in understanding it.

Saul had sinned; grievously sinned, in conspiring to take the life of David, out of mere envy, and without cause. David's success against the Philistines, and his great popularity among the people, had excited Saul's jealousy, and, consequently, God became angry with Saul for indulging such an illiberal spirit, and determined to punish him. Therefore, he sent an evil spirit to urge him on to his destruction. Accordingly, we find him in the last chapter of 1 Samuel, committing suicide.

Never was there a more striking and beautiful moral conveyed than in this passage. Saul conspired against the life of David, because David was his superior, and for no other cause. He attempted to take his life on several occasions, but failed. Hence the Creator punished him. When Saul, who was one of the prophets inspired by God, and who had been solemnly anointed King of Israel, so far forgot his duties as to be guilty of so heinous an offense, God resolved to destroy him. And who will say that he was not justly dealt with? If a preacher of the Gospel, now-a-days, should descend from his high calling, and so far degrade himself and his mission, as to indulge such feelings, and use such conduct towards a brother, merely because that brother was more holy, more righteous, more beloved, and more efficient than he, would we not say that he deserved to die the death? Much more, then, would it apply to a case under the Jewish theocracy, and to one who had been selected and distinguished as the peculiar recipient of Divine favor.

He then says, "Deborah and Barak are called prophets, not because they predicted anything, but because they composed the song that bears their name, in celebration of an act already done."

This writer evidently imagined that he was addressing persons who would not take the trouble of examining for themselves, and testing the accuracy of his facts.

In the very chapter next preceeding that which contains the Song of Deborah and Barak, chapter 4, Book of Judges, are presented at least two distinct and pointed prophecies of Deborah, in which she predicts the overthrow of Sisera's army, and the death of Sisera by the hands of a woman! And this song which followed was a song of triumph, and of gratitude to God for this deliverance from a very formidable enemy. Barak is not called a prophet, and does not seem to have prophesied. The victory which was won in consequence of the prophecy of Deborah, gave peace to the land for forty years, and was one of the most signal fulfillments of prophecy recorded in the Old Testament.

25. The next position of the Age of Reason is, "that the word of God cannot exist in any written or human language." The reason given, is its liability to change, through accident, mistake, or design.

To this it would be sufficient to reply, that the word of God does not profess to exist in human language. Language is only the medium through which the ideas and sentiments are conveyed to the mind of man. The language does not constitute the word of God, but it is simply the means through which that word acts. How else could the commands and designs of the Creator be

made intelligible to men, except by language? The mind of man cannot conceive a distinct idea without putting it in language. To say that a revelation cannot be made in human language, is to say that none can be made at all, for it is only by language that it can be made intelligible—and if it is not intelligible, it cannot be a revelation. If the Creator is all-wise and all-merciful, is it not likely that he would adopt that method of communicating his will, which would be most extensively understood, and most generally useful to his creatures? Mr. P. does not inform us in what other way, than by language, a system of religion could be revealed to man, and in the absence of all suggestion of a better plan, we are left to infer that he knew none.

It is impossible to conceive of any other plan to make known a system of religion to the human family. It may be said that he might have impressed the sentiments on the heart without language. But this would have done away with man's reason and free agency—the noblest and most distinguishing attributes of human character. By appealing to the mind and reasoning powers of man, the Creator enobled his species, and treated him as a being of superior order. If man were compelled by an irresistible power to do this or to do that, to think this or to think that, he would be reduced to the level of the mere brute beasts. The Creator did not choose thus to degrade the noblest of his creatures. He adopted a plan which addresses itself to his immortal part—and which is calculated to advance and improve that part, by the care, investigation, and research which it necessitates.

But if the Bible is to be rejected because it is liable to

change, what shall we say of nature? Nature is one perpetual scene of change. There is nothing permanent in nature, except the great fundamental laws of her action—and even these are subject to such variations that we are sometimes left in doubt whether a certain given routine of action be a law or not. As well may we contend that, because man may destroy life, or mutilate the perfection of the works of nature, that therefore that life and that perfection are not the gift of God, as to say that because the Bible may be corrupted or mutilated, therefore it is not the work of the Creator.

If, then, the word of God cannot exist in language, how can it exist in nature, for nature, if it speak at all, must speak in language intelligible to the mind. So that it is impossible to conceive in what way revelation could exist, if not in language.

26. He concludes his commentary on the Old Testament by again referring to “the gross vices and paltry tales contained in it; and says, that “he cannot dishonor his Creator by calling such by his name.” Let him look abroad on nature—he does not deny that nature is the work of the Creator—and see if he does not read in the great book of nature, vices equally as gross, and tales equally as paltry. Do not the most beastly and revolting vices meet the eye everywhere in the book of nature? Behold man in his savage state, or state of nature! do no vices or disgusting proceedings meet the eye there? And see there, too, the paltry and contemptible tales which ignorance engenders in his brain relative to his relations to his Creator and his fellow-men. Behold, too, the contemptible tales by which infidel philosophers,

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like Mr Paine, have rendered themselves ridiculous, in attempting to account for the origin of things by abstract reasoning, without the aid of revelation! Take the systems of religion of the wisest heathen philosophers, and how contemptible they appear beside the plain, practical, good sense of the Bible!

No; these "gross vices and paltry tales" are not peculiar to the Bible—they exist in the very nature of things everywhere around us, and in everything we contemplate. They constitute but the history of man, in every age and in every clime; and far sooner would we have suspected an imposition, if they had been wanting, than from their existence. The Bible professes to tell us truth and not fiction. It is true, the Jewish people might have been pictured as perfect, as free from the frailties of our nature; but such would have been but a fairy creation, and not sober reality.

This brings us to the conclusion of PART I OF THE AGE OF REASON. We have endeavored to notice every position taken by the author in this portion of his work, and if any have been passed without comment, it has been the result of inadvertence alone.

Mr. Paine seems to have been driven into his infidel notions by the abuses and corruptions which existed in the Church, especially in France and some other European countries. But a philosopher should have looked through the thin veil of priesthood, to the solid edifice of truth by which it was supported. The very fact of the existence and general dissemination of these corruptions and abuses, should have convinced him that there was something real and truthful behind all this

flummery. As counterfeit eagles prove the existence of true ones, so counterfeit religions demonstrate that there is one of real value, pure, and without undue alloy. His American experience also should have convinced him that Christianity was not necessarily accompanied with these corruptions and abuses.

It will be seen that I have confined myself strictly to a reply to the positions of the Age of Reason. I have not gone, generally, into the positive arguments in favor of Christianity—this would have led me into too wide a field. I would suggest, however, in concluding, that it might be well for the skeptic to consider, whether or not, it was probable that a system like that of Christianity could have been the offspring of the unaided powers of man. Suppose that some Jewish philosopher had been called upon, in the age when Christ appeared, to devise a scheme of religion, what would have been his plan? would he not have given you a Messiah who should establish a splendid and powerful earthly kingdom, and elevate the Jews to the supreme rule over mankind? This was the only idea the Jews had of the Deliverer promised by the Old Testament. This was the reason why they crucified Christ, because he did not fulfill their preconceived notions of what the Messiah was to be.

And suppose some Greek or Roman had undertaken the task of forming a religious code, what would have been his plan? We have it in the teachings of their Mythology, their Pantheism, and their schools of philosophy. Was it then, probable, or even possible, at the time of the rise of Christianity, that any mere man

would have struck upon a plan at once so *unique* and grand—so directly antipodal to all the sentiments of the age—as that presented by the BABE OF BETHLEHEM?

I leave this question to be answered by the unbeliever.



